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THE Triumph of a Christian,

Contayning three excellent and heauenly Treatises.

1 *Iacobs wrestling with God.*

2 *The Conduit of Comfort.*

3 *A Preparatiue for the Lords Supper.*

61 a

Full of sweet consolations for all that desire the comfortable sweetnesse of Iesus Christ, and necessary for those who are troubled in Conscience.

Written by that worthy man Mr. *William Cowper*, Minister of Gods word.

Commit thy way vnto God, and hee shall bring it to passe.

LONDON:
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BRITISH MUSEUM
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74
JAN

TO THE VERY GODLY and right Noble Lady, my Lady *Mary Stewart*, Counteſſe of Marre.

RIght noble Lady: *The Church of God is compared by* Salomon *to a terrible army, wherin are* bands of ſtrong men, and valiant Iſraelites, expert in the war, and that can handle the ſword: *and euery Booke of ſacred Scripture we may call a ſeuerall Armour-houſe, furniſhed better then that houſe of* Lebanon, *which* Salomon *ſtored with ſhields & Targets of Gold. In it are weapons of war, both inuaſiue and defenſiue, armour conuenient for euery ſtate of life, and meet for euery kinde of battell, wherewith our aduerſaries are able to aſſault vs. But as* Dauids *Woorthyes were not all of one valour, for* Abiſhai *chiefe of the ſecond three, yet did not attaine vnto the firſt three: ſo haue not all the Warriours of Chriſt a like*

ſtrength & skil to fight the Lords ba[illegible]*els: And therefore we who are but no*[illegible]*ices in the ſpirituall warfare, as wee ſhould be carefull euery day to put on the compleat armour of God that wee may ſtand, ſo ſhould wee diligently take heede to other valiant Wreſtlers, who* through Faith and patience haue inherited the promiſes before vs, *that wee may learne of them, how to weild our weapon in the ſpirituall warfare. Among many, whoſe battels are regiſtred in the booke of God for our inſtruction, I haue here brought in worthy* Iacob, *a Wreſtler from the wombe, euen to the day of his death, who in this his moſt ſingular and rare wreſtling with God, ſheweth vs an image of Gods wreſtling with his Children, the varietie of tentations, wherby he proues vs, and the meanes by which we ſtand. Sundry others before mee haue written learnedly and largely of this ſubiect, but I haue laboured as farre as I could to eſchew coincident doctrine, and I haue principally endeuoured my ſelfe to ſearch out ſuch obſeruations, as through experience by the*

grace

grace of God, I haue found moſt comfortable for ſuch as are troubled in conſcience. And theſe (right noble Lady) I haue beene bold to Dedicate vnto your Honour, as vnto one who hauing obtained mercy of God, is through his grace daily exerciſed in the ſpirituall warfare. Accept it therefore as a teſtimonie of that loue and reuerence that I beare to that grace of God, which is manifeſt in you: for the encreaſe whereof I daily pray vnto God that hee would confirme you to the end, and bring forward his owne worke in you to perfection.

Your Ladiſhips in our
common Sauiour,
the Lord Ieſus.

WILLIAM
COWPER.

GENESIS. Cap. 32. Ver. 24.

24 Now when Iacob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And hee saw that he could not preuaile against him, therfore he touched the hollow of his thigh, & the hollow of Iacobs thigh was loosed, as he wrestled with him.

26 And hee said, let me goe: for the morning appeareth: who answered, I will not let thee goe, except thou blesse mee.

27 Then said he, what is thy name? and he said, Iacob.

28 Then said he, thy name shall be called Iacob no more, but Israell, because thou hast had power with God, thou shalt also preuaile with men.

29 Then Iacob demaunded, tell me thy name I pray thee, and he answered, wherfore now dost thou aske my name? and he blessed him there.

30 And Iacob called the name of that place Peniel, for said he, I haue seene God face to face and my life is preserued.

31 And the Sun rose to him, as he passed Peniell, and he halted vpon his thigh.

CHAP.

CHAP. I.

A priuiledge of the godly, that say God is with them none can be against them to hurt them.

My help is in the name of the Lord.



IT is a comfortable saying for the godly, that is set downe by the Apostle, *if God be with vs who can be against vs?* This sentence doth not deny but that good men euen in a good course may haue enimies, but it doth import this comfort, that the oppositi. on which is made vnto them cannot hurt them, we may be cast downe but we cannot perish; our enimies may trouble vs but cannot ouercome vs; yea, *capitis pœna nos possunt afficere, nocere non possunt:* they may take the head from vs but cannot hurt vs. It is not

Iust. mart. Apol. 2. ad Anto. Imp.

for this life they fight who haue laid hold on eternall life; our ioy and our crowne none are able to take from vs.

Bernard. *Verè enim tuta pro Chriſto, & cũ Chriſto pugna, in qua nec vulneratus, nec occiſus, fraudabiris victoria*: there is no danger in that battaile wherein we fight for Chriſt and with Chriſt, for we are ſure that whether wee be wounded or ſlaine, wee ſhall not be defrauded of the victory. *Iacob* here a good man, is in a good courſe, for hee is trauailing at the Lords commaund from *Padan Aram* vnto *Canaan*, yet is hee troubled with enimies; for *Laban* purſues him behinde, and *Eſau* commeth againſt him before, but both of them labour in vaine, becauſe God is with him.

Yet good men may be croſſed in a good courſe.

The Lord doth in ſuch ſort bridle the rage of *Laban*, that albeit hee marched after *Iacob* more furiouſly then *Iehu* the ſonne of *Nimſhi* marched after *Iehoram*, thinking to ſatisfie his diſcontented minde, by reducing *Iacob* to a greater ſlauery then hee was in before, yet the Lord puts inhibition to the

2 *Kin.* 9.20 But God ſhall either bridle, or change, or confound their enimies.

the concluſions of his heart, and makes him faine to ſue for *Iacobs* friendſhip, and to enter into a couenant of peace with him.

Yea, which is more comfortable, the Lord maketh *Laban* himſelfe a preacher of Gods prouidence, in mercy watching ouer *Iacob*. Thus the Lord bridleth *Laban*, and ſends him backe againe to his owne harme, without doing harme to *Iacob*, or any of his. And as for *Eſau* the Lord in like manner changes his cruell heart, and makes him fauourable to *Iacob*, ſo that the ſame hands wherwith once he thought to haue ſlaine him, embraces him, and with the ſame mouth that once vowed to haue his life, hee kiſſeth him: ſo ſure are they vnto whom the Lord is a protectour: *for when the wayes of a man pleaſe the Lord he can make his enimies his friends.*

If we will marke and conſider this Hiſtory, that the Lord ſo carefully waites vpon his ſeruant *Iacob*, that for euery trouble which ariſes to him, he acquaints

As the ſufferings of Chriſt abounds in vs, ſo his

consolations aboundeth.

acquaints him euer with ſome new and ſingular conſolation. In the beginning of this Chapter the Angels of the Lord appeared vnto *Iacob* to comfort him, they brought him in effect this meſſage from the Lord, feare not O *Iacob*, the power and malice of thy brother *Eſau*, for here are we, the hoaſt of the liuing God to goe with thee and aſsiſt thee, according to the promiſe of protection in thy iourney that God made to thee in Bethel, wherein thou ſaweſt the Angels aſcending and deſcending vpon the Ladder: we are now ſent to wait vpon thee, as we conuayed thee in thy comming, ſo are we now ſafely to conuay thee in thy returning, in deſpight of all that wil oppoſe themſelues againſt thee.

This viſion no doubt did confirme the heart of *Iacob* for a while, and encouraged him to the journey: yet ſoone after hee is troubled with a new feare: the report of his Meſſengers, who tolde him that *Eſau* was comming againſt him with foure hundred men,

doth

doth in such sort disquiet his mind, that hee forgets his former comforts, and he becomes exceedingly afraid.

And in this each one of vs, may see an image of our owne weakenesse. *Iacob* had many proofes and experiences of Gods mercy, it is not long since hee got ioyfull deliuerance from *Laban*, and since the Lord, as I haue said, comforted him by the ministry of his Angels, and yet now behold how small a thing discourages him: certainly such is the weakenesse of the dearest Children of God, that it is not one confirmation, yea, not many experiences of mercy that will sustaine vs, but wee haue need continually and hourely to be strengthned with new grace of corroboration. Plants that are set in the earth, require watering when they are young, and corne that growes in the field, without the first and latter raine comes not to maturitie and perfection: so we, vnlesse that euery houre the raine of heauenly grace descend vpon vs from God, or at the least his dew distill

An image of our weakenesse.

We haue need that the Lord should euery day renew his mercies towards vs.

diſtill into our hearts, by a ſecret and vnperceiued manner, cannot poſsibly ſtand; no, not one moment in the ſtate of grace. Euery ſpirituall deſertion manifeſts our weakneſſe: the voyce of a damſell ſhall ſhake vs as it did *Peter*; the rumour of a trouble ſhall affray vs, as here it afrayes *Iacob*, it is the Lords countenance which maketh vs to liue. *Cauſe thy face O Lord to ſhine vpon vs, and we ſhall be ſafe.*

Pſal. 80.

Not once, but often doe the godly fall, and that many times in one & the ſelfe ſame ſinne.

Abraham in *Ægipt* got a notable proofe of the Lords prouident mercy waiting ouer him, preſeruing *Sarah* inviolate, when he had yeelded her chaſtitie to the concupiſcence of an Ethnike, king *Pharaoh*: but was this experience of Gods mercy ſufficient to confirme him, and make him ſtrong againſt the like tentation in time to come? No ſurely, for ſhortly thereafter in *Gerah* among the Philiſtines, he fals into the ſame ſinne of fearefull diſtruſt, ſo that againe the ſecond time, hee ſeekes the preſeruation of his life by hazarding the chaſtitie of *Sarah*: And

And that worthy Prophet *Samuell* albeit he found many a time the Lords preſence with him, aſsiſting him in ſuch ſort that he ſuffered none of his words to fall to the ground, yet when God commaunded him to goe and annoint *Dauid* he refuſed at the firſt, and why? becauſe he feared leaſt *Saul* ſhould ſlay him. Who would think that ſuch weakneſſe had bin in the man of God, that hauing the word of the Lord for his warrant, he ſhould yet be afraid of the countenance of man? Thus now and then hath the Lord giuen to the beſt of his children, a proofe of their owne weakneſſe, that we looking vnto them might be humbled within our ſelues, knowing that we are nothing without the Lord. As *Eutichus* fell from his ſeat in the window, wherin he ſate hearing *Paul* preach: ſo haue we our owne ſownings, whereby many times wee fall from the ſeate of our deuotion, from the full aſſurance of faith, which cauſes confidence, from the ſenſe of mercy and ſpirituall joy riſing thereof, into horrible

We haue our ſpiritual faintings and ſownings warning vs of our owne weakneſſe. *Acts.*

horrible distrust and fearefull perturbations; so that wee become almost dead, heartlesse, comfortlesse, and without feeling: But blessed be the Lord, who euen at those times *doth keepe our soules in life,* and lift vs againe into his armes, more louingly then *Paul* did *Eutichus*; he sets vs againe on our feet, he renewes his mercies, and restoreth his former joyes vnto vs. Let it therefore neuer goe out of our mindes, that *God is the strength of our life,* without whose grace we haue no standing, that so our eyes and our hearts may be continually aduanced towards him, desiring the Lord to be with vs, and at no time to leaue vs. In all the course of our life, let vs say to the Lord with *Moses, I will not goe forward one foote except thou goe with me,* otherwise we shall faint vnder euery burthen, stumble at euery impediment, and fall vnder the least tentation that shall ouertake vs: but if the Lord be with vs, *wee shall be able to doe all things through him that comforts vs.*

Psal.

And that God is the strength of our life.

CHAP.

CHAP. II.

Gods fatherly compaſsion appeares in that he handles vs moſt tenderly when wee are weakeſt.

NOtwithſtanding for this infirmitie in *Iacob* the Lord doth not reject him, but rather like a louing father handles him ſo much the more tenderly. It is the Lords praiſe and our comfort, *he breakes not the bruiſed reede, and quenches not the ſmoaking flaxe: he is the God who comforts the abiect, and bindeth vp the broken in heart.* It was not for *Iacobs* worthineſſe that the Lord did firſt chuſe him, and now for his weakneſſe he will not reiect him: therefore doth hee now appeare to *Iacob* in his neede, and miniſter vnto him greater comfort then any he got before. In the beginning of the Chapter, the Lord ſent his Angels, his miniſtring ſpirits to comfort him; and now becauſe *Iacob* yet is in feare, in the end of the Chapter ye

ſee

ſee how hee comes himſelfe and comforts him. Such is thy tender mercy O Lord towards thoſe whom once thou haſt choſen to be thine, that thou wilt neuer forſake them, ſurely *becauſe thou art not changed therefore is it that we are not conſumed, though wee fall thou wilt put vnder thine hand and raiſe vs vp againe*, and makeſt thy laſt comfort alwayes the greateſt.

Malac.

Pſ.37.24.

This rare viſion teacheth the manner of Gods wreſtling with his children.

The viſion is rare, the like not againe to be found in all the booke of God: yet moſt profitable for our edification, as contayning in it an example of Gods wreſtling with his own children, and therefore meete to be conſidred of all the good ſouldiers of Ieſus Chriſt, wreſtlers in the ſpirituall warfare. And therfore for the better vnderſtanding of it, and giuing greater light to the whole ſtory, in the entry wee will handle theſe threethings: firſt what moued the Lord at this time to appeare vnto his ſeruant *Iacob*: ſecondly, what is the forme and manner of the Lords apparition; and thirdly, what is the end of it.

CHAP.

CHAP. III.

The cauſe mouing the Lord to appeare to Iacob *at this time.*

THe cauſe mouing the Lord to appeare to *Iacob* was the hard eſtate wherein his ſeruant ſtood at this time: for *Iacob* is now in great anguiſh of minde, tumbling as it were betweene feare and confidence, betweene hope and diſpayre: hope bidding him goe forward in his iourney, diſpayre by the contrary diſſwading him; confidence promiſing him ſafety, feare threatning him with danger: his hope leanes on the word of God, who promiſed to be with him, and proſper him: his feare is conceiued of the words of *Eſau*, who had vowed to ſlay him, and is now wakened againe, and augmented by the report of his ſeruants, who tolde him that *Eſau* was comming againſt him with an army. Thus did hee walk ſtaggering vpon feete, not vnlike the

Iacobs perplexitie.

Daniel. feete of *Daniels* Image, *partly of clay, partly of iron.* Some of his thoughts being weake and impotent, others ſtrong and forcible to carry him forward. In this perplexitie now ſtāds *Iacob*, hauing no concluſion nor counſell within him without contradiction, vncertaine what to doe, or which way to turne him, not
2. *Chron.* 20 vnlike *Iehoſaphat*, who being ſtrayted with the Ammonites, Moabites, and Edomites, ſtood vp before the Lord and ſaid: *O Lord there is no ſtrength in vs to ſtand againſt this great multitude, neither doe wee know what to doe, but our eyes are towards thee.* In like manner (ſay I) doth *Iacob* here, being aſſaulted with a force hee was not able to reſiſt, hee turnes him to the Lord, and declares to the Lord in humble manner his feare: *Deliuer me O Lord from the hand of my brother* Eſau, *for I feare him, leaſt hee come vpon mee, and ſmite mee, and the mother vpon the Children.* Therefore is it that now the Lord comes, as in due ſeaſon and conuenient time, to ſhew himſelfe for the comfort of

of his ſeruant. No helpe for *Iacob* in man, the Lord puts to his right hand, & comforts him. *Ibi enim incipit diuinum auxilium, vbi deficit humanum.* When all other helpes fayles the Children of God then commeth in the helpe of God, for he knowes beſt the very point and article of time, wherein it is meete that he ſhould be the deliuerer of them who waite vpon him.

The helpe of God begins when other help failes.

As for the manner of the apparition, the Lord is not content to anſwere *Iacob* by word onely, nor by ſending ſecretly patience and comfort vnto his troubled ſpirit (which way many a time he anſweres the prayers of his owne,) but he confirmes him by an extraordinary viſion. For hee appeares to *Iacob*, in the forme of a man, and wreſtles with him, hee aſſayles him not with a ſuperiour ſtrength which he was not able to withſtand, but applyes himſelfe to *Iacobs* weakneſſe, and diſpoſes the wreſtling in ſuch a manner, that *Iacob* gets the victory, albeit not without a wound, for his thigh-bone is disjoynted and

The manner of the Lords apparition is both by word and viſion.

put out of the joynt, ſo that hee halted all the dayes of his life: which as for the preſent time it was a matter of his humiliation, being a diſcouery of his weaknes, and of the Lords indulgence, whereby onely he preuailed victor in the combat, ſo was it for all time to come, a memoriall and remembrance vnto him of this moſt comfortable apparition.

The end of the Lords apparition is *Iacobs* confirmation.

And as for the end of the Lords appearing: the end, ſaith *Theodoret*, was the confirmation of *Iacobs* hart againſt feare; *ideo enim Angelus cũ* Iacob *luctari voluit, vt timenti fratrem fiduciam iniiceret.* And this ye may perceiue out of the words which the Lord vtters when the wreſtling is ended, *thou haſt wreſtled with God, and ſhalt alſo preuaile with men*. Feare not therefore (will the Lord ſay, O my ſeruant *Iacob*) to encounter with *Eſau*, who is but a mortall man, I, who haue furniſhed thee with ſtrength to ſtand in this wreſtling with GOD, ſhall furniſh thee with ſtrength alſo in all thy conflicts with men,

men, and thou ſhalt preuaile. This is the ground of all our comfort in trouble, which if wee could remember, then would wee not be caſt downe nor diſquieted with feares, *but would ſanctifie the Lord of hoſts in our hearts, and make him our feare.* It is not in our name, nor ſtrength, nor in the power of nature that we ſtand and wreſtle: we go forth againſt our *Goliah* in the name of our God, weake in our ſelues, yet in him *more then Conquerours: Maior enim eſt qui præeſt in nobis, quam qui in hoc mundo, nec plus ad deijciendum poteſt terrena pœna, quam ad erigendum diuina tutela:* he is ſtronger that rules in vs, then the prince of this world, neyther are theſe euils which earthly men are able to inflict vpon vs ſo forcible to caſt vs downe as the heauenly helpe is able to rayſe vs vp: let vs alwayes walke forward in this our ſtrength, *the Lord is my light and ſaluation, the Lord is the ſtrength of my life, of whom then ſhall I be afraid?*

Eſay. 8. 13

Cypr. lib. 2. Epiſt. 6.

Pſal. 27.

But now, before that yet wee enter

into the particulars, let vs marke theſe profitable leſſons that ariſe out of this ground to be obſerued. If yee conſider what is the Lords purpoſe and intention, what againe are the meanes he vſeth to bring about his purpoſe, ye ſhall ſee that the Lord vſeth meanes which appeares contrary to his end. His purpoſe is to confirme *Iacob*, the means he vſeth is wreſtling with *Iacob*; a ſtrange manner of working, that the Lord ſhould ſhake him hee mindes to ſtrengthen, that he ſhould wound him whom hee purpoſes to confirme, and thus, and this manner way on a ſodaine terrifie by a ſtrange wreſtling in the night, and in a ſolitary place, his ſeruant whom he came to comfort; but ſo it is, the working of the Lord oft times is by contraries. In the firſt worke of creation, hee made all things of nothing; he commanded light to ſhine out of darkneſſe: he formed the body of man his moſt excellent earthly creature, of the baſeſt matter, duſt and clay; of the vileſt creature hee made the moſt honourable

How meruailouſly God in dealing with his children workes by contraries.

So did he in the worke of creation.

honourable, and all to ſhew the glory of his power.

In the worke of redemption in like manner, our Sauiour Ieſus by ſuſtaining ſhame, hath conquered to vs glory; by induring the Croſſe hath obtayned the Crowne; by ſuffering death hath deſtroyed death, and him who had the power thereof: and after the ſame manner of working hee is yet daily meruailous in his Saints: by death he brings them vnto life; *hee kils and makes aliue*: through doubtings hee leads them to aſſurance; by temporall deſpaire hee brings them to abound in hope; hee afraies them with his terrours, to make them the more capable of his conſolalations. It is ſtrange and meruailous in our eyes: may wee not learne it daily by experience, that God deliuereth vs from Sathan, by letting Sathan looſe for a while vpon vs? he ſaues vs from our ſinnes by gathering all our ſinnes againſt vs, and laying them to the charge of our Conſcience, and by a preſent feeling of his wrath hee

So alſo in the worke of redemption.

And ſo daily in his Saints.

Pſal.

maketh vs flee that terrible Wrath which is to come.

We ſhould not therefore be diſcouraged whē God ſeemes ſtrange to vs.

Be not therefore diſcouraged, yee who finde this working of the Lord, faint not though the Lord after this manner doe exerciſe you, that when ye cry for mercy, yet to your feeling ye apprehend nothing but anger: reuerence the working of God, ſuppoſe for the preſent yee vnderſtand it not; let the Lord walke on his owne way, and wait thou with patience for comfort in the

Pſal. end: *the Lord will ſend a gratious raine vpon his inheritance to refreſh it, when it is weary: though he kill vs, he ſhall make vs to liue againe.* When hee hath humbled vs to the graue, yet he will raiſe vs

Hoſea.6. againe. *After two dayes he will reuiue vs, and in the third hee ſhall raiſe vs vp, and wee ſhall liue in his ſight.* It is no rotten

Tim. foundation we leane to, *the foundation of the Lord remaines ſure*, and therefore albeit the Lord ſhould ſlay vs yet will we truſt in him. He ſent a feareful darkenes on *Abraham* or euer he ſhewed him

Geneſis. *Acts.* the comfortable viſion: he ſtroke *Paul* vnto

vnto the ground, and confounded him before that he conuerted him; he ſtrake him with blindnes or euer hee opened his eyes: he began hardly with *Iacob*, but ends with a bleſsing; at the firſt he dealt rigorouſly in his anſwers with the woman of *Canaan*, but in the end comforted her. As *Ioſeph* for a long time made it ſtrange with his brethren, but at length his inflamed affection compelled him to embrace them: ſo the Lord though hee make a ſhew of an angry countenance towards his owne, yet his ineſtimable loue and fatherly compaſsion ſhall force him to reueale himſelfe vnto them in the ſweetneſſe of his mercy. *For a little while haue I forſaken thee, for a moment in mine anger,* (as it ſeemed) *I hid my face from thee, for a little ſeaſon, but with euerlaſting mercy haue I had compaſsion on thee, ſaith the Lord thy redeemer.* We ſhal perceiue in the end that which now in the midſt of trouble wee ſee not: though in our afflictions wee take him as an aduerſary through the weakeneſſe of our faith, yet

Eſay. 45.7

For in the end he ſhal ſhew himſelfe a louing father to his owne.

yet ſhall wee finde that then God wa
with vs, working for our deliuerance
when hee ſeemed to be againſt vs: le
vs not therefore be caſt downe when
the Lord worketh with vs after his own
manner of working, by meanes vn
knowne to vs, let vs learne of *Iacob* to
wreſtle with the Lord; and with tha
woman of *Canaan*, cleaue to him the
faſter, when he ſeems to put vs away: we
ſhall finde in the end, *the Lord is neer*
Pſal. 1. 19. *vnto them who are of a contrite heart, &*
will ſaue ſuch as be afflicted in ſpirit. Yea
we ſhall with *Dauid* reioyce and glory
in the Lord, *it is good for mee that euer*
the Lord corrected mee, the Lord be
bleſſed therefore, for he hath ſhewen
his meruailous kindneſſe towards me.

Diuiſion of the Hiſtorie.

1 The wreſtliny, and fiue circumſtances therof.

It is now time that we enter into the
hiſtory it ſelfe, which hath theſe two
parts: the firſt ſets downe the Angels
wreſtling with *Iacob*: the ſecond con-
taynes the conference of the Angell
with *Iacob*, which followes vpon the
wreſtling. As for the wreſtling we haue
in it fiue things to be conſidered
firſt,

first, the time of it: secondly, the persons betweene whom: thirdly, the manner of the wrestling, whether corporall onely, spirituall onely, or mixt: fourthly, how long continues the wrestling: and last of all the issue of this wrestling.

2 The conference betwixt God and Iacob.

CHAP. IIII.

The first circumstance the time of the wrestling.

AS for the first, the circumstance of time is noted by *Moses*, *when* Iacob (saith he) *was left alone*, Amongst many reasons that might moue *Iacob* to be alone, I encline to none more then this; hee sought to be solitary, to the end hee might haue the fitter occasion to pray, and poure out his griefe the more freely and homely into the Lords bosome: for we know that the presence of man is oftentimes a great impediment of the free communing of our soules with God, and that the children of God will boldly communicate those

1

Solitarines conuenient for prayer.

those secrets to the Lord, which they will not vtter to their deerest friends. We haue here then to learne with *Iacob*, sometime to with-draw our selues from the dearest company of men, that wee may haue the better occasion by prayer to conferre with our God: *for hee who loueth wisedome, will separate himselfe to seeke it.* Yet are wee to remember, that solitarinesse availes not without, vnlesse there be silence within: for though the body be remoued from the eyes of men, if the soule in the meane time be disquieted with bands of restlesse and troublesome motions, it is not possible that we can pray.

And yet solitarines auailes not without inward attention.

Cyprian de orati. Dom.

Maxima est segnitia alienari & capi ineptis cogitationibus, cum Dominum deprecaris, quasi sit aliquid, quod magis debeas cogitare, quam quod cum Deo loquaris, quomodo te audiri à Deo postulas cum te ipse non audias? vis Deum memorem esse tui cum rogas? cum tu ipse memor tui non sis, hoc est cò hoste in totum non cauere, hoc est vigilare oculis & corde dormire, cum debeat Christianus etiam

cum

rum dormit oculus, corde vigilare. It is (ſaith *Cyprian*) a very great ſloath to be alienate and carried away with vnmeet cogitations when thou prayeſt vnto God, as if there were any thing whereof thou ſhouldeſt thincke more then this, that thou art ſpeaking with God, how deſireſt thou that God ſhould heare thee, when thou heareſt not thy ſelfe? or that hee ſhould be mindefull of thee, who art not mindefull of thy ſelfe? by ſo doing thou art not warie enough of thine enimie, this is to watch with thine eyes and ſleepe with thine heart, whereas it becommeth a Chriſtian euen to wake with the heart when the eye is aſleepe: *I ſleepe but my heart waketh.* *Canticles.*

When therefore we goe to pray, we muſt doe as did our Sauiour, when hee went to raiſe *Tabitha* from the dead, he put the Minſtrels and the mourners to the doore; and wee muſt put worldly thoughts out of our mindes, tollerable ſeruants (if ſo be wee vſe them as ſeruants) at another time, but no way tollerable

What preparation ſhould goe before prayer.

tollerable in the time of prayer: like the Asses and Seruants of *Abraham*, which hee vsed as helpes to carry him forward in his journey, but left them at the foote of the mountaine when he went vp to pray and sacrifice to the Lord. And thus the perturbations of our minde within being quieted, then let vs eschew as farre as possibly wee can, all occasions of destractions without vs: let vs with the spouse in the *Canticles*, *Canticles, follow our Husband into the fields*, and there talke with him: or with *Dauid*, *Psal. 4.* *let vs examine our hearts vpon our beds and be still*: or as our Sauiour commaundeth vs: *Mat. 6. 5.* *let vs enter into our chamber, and shut the doore, and there in secret pray to our heauenly Father.* After this manner went *Daniel* to his chamber alone, and *Peter* to the top of the house alone, and Iesus Christ went alone to the mountaine to pray all night. And so much the more earnestly should wee practise this Lesson, because now by *Iacobs* example wee learne, that then the Lord doth like most

Daniel. *Acts.*

How carefull wee should be, and why, to seeke occasions to pray.

moſt familiarly to ſhew himſelfe vnto
s, when wee are beſt content to ſepa-
ate our ſelues from all other pleaſures,
hat wee may get conference with the
ord: whereas by the contrary, when
ee neglect to ſeeke him, and will not
oe ſo much as redeeme a time and oc-
aſion to ſpeake with him, by forgoing
r a while, the company of men, the
ord accounts that hee is diſhonoured
f vs, that wee are ſuch, as haue little de-
ght in the Lord; yea, preferres euery
ning before him: and therefore alſo it is,
hat the Lord delights not to be famili-
r with vs, and to acquaint vs with his
amiliar preſence, becauſe wee doe not
arefully wayte vpon him.

Neglect of prayer is a conteining of God.

The Lord therefore increaſe in vs
his delight & diſpoſition to pray, that
we may eſteeme it a benefit & vantage
o vs, to haue the leaſt occaſion to pray,
or it was neuer yet ſeene but that a
art to pray hath euer been an vndoub-
ed fore-runner of a ſpeciall bleſsing
f God to enſue; *if wee open our mouth wide the Lord ſhall fill it*: ſeeking muſt goe

True prayer alwayes returnes with profit to vs.

Pſal.

goe before finding, & we must knock before it be opened: if we haue the first we may be sure of the second. Our Sauiour hath assured vs, that our heauenly father will giue his holy spirit to them who desires him. When *Abraham* prayed to the Lord, the Lord answered him in such sort, that euery petition he sent forth, returned back with some new gaine: at sixe petitions he brought the Lord from fiftie to ten, that the Lord promised to spare all *Sodom* for tenne righteous. And that which is most comfortable, the Lord left not off answering, till first *Abraham* ceased from praying. As that Oyle miraculously multiplyed by *Elisha*, continued so long as the poore widdow had an empty vessell wherein to receiue it: so may wee be sure that the grace of our God, shall without ceasing be multiplyed vpon vs so long as our hearts are enlarged to call vpon him. *Blessed are they who hunger and thirst for righteousnesse, for they shall be satisfied.*

Genes.

How at six petitions *Abraham* brought the Lord from fifty to tenne.

Mat. 5.

CHAP.

CHAP. V.

The ſecond circumſtance, the perſons betweene whom the wreſtling is.

THe ſecond thing that here comes to be conſidered, is the perſons, betweene whom the wreſtling is. Hee that wreſtles here with *Iacob*, is not a Man, albeit *Moſes* ſo calleth him, becauſe ſo hee appeares: neyther is he a created Angell, albeit *Hoſea* call him an Angell of God. But hee who wreſtles is the Sonne of God, the great Angell of the couenant: *hic homo verus Deus eſt, non ex nuncupatione, ſed natura*: hee it is, who in this combat is the wreſtler with *Iacob*. 2 *Chriſoſt. in Gen. 22.*

Where firſt it is to be demaunded, how it is that Ieſus Chriſt appeared to the Fathers vnder the Law, in forme & ſhape of a man, hee not being yet incarnate and made man indeede? the anſwere is, that appearing, of Chriſt in forme of a man, was as *Tertullian* How as mã Chriſt appeared to the Fathers before his incarnation.

calleth it *præludiũ humanitatis*, a præsignation of his manifestation after in the flesh: but there is a great difference between the appearing & his incarnation that followed *in the fulnesse of time*: for first, albeit christ before his incarnation tooke on verely the body of man, yet was he not then a man indeed, he was not then *the seed of the woman*; but whẽ fulnesse of time came God sent his son into the world, made of a woman, *then the word was made flesh*, then tooke he on the seed of *Abraham*, & became *in all things man like vnto vs, sin except*: then hee assumed our nature, and joyned it into one substance with his diuine nature, that is, into one personall vnion, for the straitnesse of the which coniunction it is said, and most truely, that Christ Iesus Man is God, and Christ Iesus God is man: which before his incarnation could not be sayd of him. Secondly, vvhereby Christ vnder the law tooke on the body of man, was but temporall, and for the doing of some particular errand, which so soone as hee had

Galath.

Difference betweene Christs apparition and his manifestatiõ after in the flesh.

had finiſhed, he laid away againe. But Chriſt Ieſus hath now aſſumed the nature of man, neuer to be laid away againe: as hee hath ioyned our nature with his diuine nature in a perſonall vnion, ſo alſo in an euerlaſting vnion; ſo that there ſhall neuer be a ſeparation betweene them.

Chriſts loue is ſeene in his familiar apparition to the Fathers before the Law.

Alway in this manner of Chriſts appearing vnto *Iacob*, & other of his ſeruants before the law, let vs conſider the loue of Ieſus toward his owne, that for their ſake hee is content to abaſe his Maieſtie, and appeare to his ſeruants, not in a ſhape anſwerable to his glory, but in ſuch a forme as their weakenes might beſt conſort with: for what kind of more homely and familiar apparition can God vſe to man, then to appeare as a man, in the ſhape moſt familiar to man? not as God clad with glory and Maieſtie, for that way no fleſh might abide him. In this O Lord thou haſt ſhewed thy goodnes to man: in this our father *Abraham*, *Iſaac* and *Iacob* had a proofe of thy louing

kindneſſe: and in this, all thy children may ſee what great account thou makeſt of them, who loue and feare thy holy name.

But more abundantly hath he ſhewed his loue to vs in this laſt age.

But what is all this, if it be compared with that which after followed, I doe meane with that great loue which now in this laſt age of the world, according to the truth of his promiſes he hath ſhewed vnto his Church, in that he hath kept the preciſe, promiſed, and appointed period of time, wherein hee hath appeared to his Church, not in ſhape of a man onely, as he did to our fathers, but in the very nature of man? A man indeede albeit not made man, after the manner of other men; *for he is the ſtone cut out of the mountaine without hands:* he was not made man by the operation of man: *He is a flower of the field*, not of the garden: hee grew vp like a *Branch of the root of Ieſſe*, but not by the ordinary labour of a Gardiner: *hee is the ſecond Adam*, very man, but not begotten by man: *he being the God of glory, made himſelfe of no reputation*

Iræn. contr. Val. lib. 3. cap. 28. Bern. Ser. 2 de aduentu Dom. Iræn. contr. Val. lib. 3. cap. 31. Tertul. de carne Chriſti. Phil. 2. 7.

reputation, hee tooke vpon him the ſhape of a ſeruant, and was made like vnto men: and all this he did, that in our nature he might work the work of our redemption. Hee came downe from the boſome of his Father, as the great Angell of his counſell, to reueale to vs his Fathers will concerning our ſaluation. It is not cuſtomable that honourable perſonages ſhould come to the poorer, but his compaſsion of our neceſsities conſtrayned him: *Iacentes enim paralytici in grabato, diuinam illam not potteramus attingere celſitudinem*: for we lying ſicke of the palſie in our cowch, were not able to reach vnto that diuine and high maieſtie; therefore hee humbled himſelfe to come vnto vs, becauſe wee were not able to goe vnto him.

Bern. de aduentu Dom. Serm. 1.

And herein hath he vttered toward man his wonderfull loue. Man being man onely, aſpired to be like vnto God, and ſo loſt himſelfe, ſo that now hee is become worſe then a *companion to beaſts*: But Ieſus being very God, was content to become man, that he might

Man loſt himſelfe aſpiring to be like vnto God: Chriſt hath ſaued man, by

humbling himſelfe to become like man.

ſaue man, who was loſt. O how hath the loue of Ieſus ouercome our ingratitude! hee became the ſonne of man, to make vs the ſonnes of God, he hath taken on him our ſinnes, and giuen to vs his righteouſneſſe, he refuſed not to vndergo that death, which was due vnto vs, that he might make vs partakers of his life. In a word, *Quod homo eſt, Chriſtus voluit eſſe, vt homo poſſit eſſe, quod Chriſtus eſt*: That which Man is Chriſt would be, that man might be made that which Chriſt is: and therefore *humiliauit ſe, vt populum qui iacebat erigeret; vulneratus eſt, vt vulnera noſtra ſanaret; ſeruiuit, vt ad libertatem ſeruientes extraheret; mori ſuſtinuit, vt moriens immortalitatem mortalibus exhiberet*: hee was humbled himſelfe, that he might raiſe vp his people lying in bondage: he was wounded for our tranſgreſſions, that by his ſtripes wee might be healed: he became a ſeruant, that wee who were ſeruants might be reſtored to libertie: he ſuffered death, that he dying might giue immortalitie to

Cyprian de Idol. van.

Cipr. de Eleemoſ.

Eſay. 53. 5

to vs that are mortall. This is, O Lord, the greatneſſe of thy loue towards vs, the length, and breadth, the height, and depth wherof *all thy Saints are not able to comprehend*: But O Lord graunt that we may daily grow in the feeling therof, that with ioy of heart wee may reſigne our ſelues fully to thine only ſeruice, who ſo willingly haſt giuen thy ſelfe to be ours. *Epheſ.*

But to returne to the conſideration of the perſons who wreſtles: yee may meruaile what wreſtling can be betweene parties ſo vnequall, betweene God and Man, betweene the Creatour and the Creature, betweene the Potter and his Veſſell. When the Lord is angry, the foundations of the mountaines and earth doe ſhake. *He breakes downe, and it cannot be built: he ſhuts vp, and it cannot be looſed. The pillers of heauen tremble and quake at his reproofe: at his rebukes hee dryes vp the ſea, and maketh the floud deſart, there fiſh rot for want of water, and dye for thirſt: hee clothes the heauens with darkeneſſe: he biddeth his* How is it that weak men in wreſtling ſhould be party to the mighty God? *Pſal.* 18. *Iob.* 12. *Iob.* 26.

Esay. 50. Iob. 38. Iob. 41. 1. Sam. 6.

lightning walke, and they say, Loe, here we are: he maketh the pot to boyle like a pot of oyntment, who is able to stand before this holy Lord? And how then is it that *Iacob* is brought in here as a wrestler with the Lord? But here you must consider the parties, as they are set downe in this conflict by *Moses*.

Because God vttereth not his power, and holds vp man by secret grace.

The Lord in this wrestling vtters not himselfe as the mightie God, hee shews not himselfe in his power, for so should hee easily haue confounded his creature, but the Lord vttereth himselfe as a man, and a man in pith & strength inferiour to *Iacob*. *Iacob* againe is here to be considered, not as a simple man, nor as a man wrestling by his owne strength; but as one standing & wrestling by the strength of God: and hereof commeth his preuailing in this battell: the Lord vtters himselfe lesse then hee is, and makes vp *Iacob* much more then hee was. *Magna certè Dei misericordia in figura hominis luctari voluit cum iusto vt se illius humilitati attemperaret.* And this same is the Lords

Chrisost. in Gen. 32.

dealing

dealing in all his wreſtling with his children, that neyther doth he vſe his ſtrength againſt thē, nor yet leaue them to their owne weakneſſe. If the Lord ſhould ſhew himſelfe a ſtrong God in wreſtling againſt vs, then indeed none were able to ſtand before him. The three Diſciples at the ſight of Chriſts glory, when hee was transfigurate on mount *Tabor*, fell to the ground aſtoniſhed: if ſinfull fleſh be not able to abide the ſight of his glory; how ſhall it endure the dint of his power? & that which is moſt of all, how could frayle man ſuſtaine the benſall of his wrath and anger, if the Lord would intend it?

Otherwiſe man could not ſtand before him.

Hereof then commeth our ſtanding in theſe inward conflicts of conſcience, that *our faithfull God ſuffers vs not to be tempted aboue our power*; he aſſailes vs not aboue our ſtrength; *he ſets not our ſinnes in order before vs*, that we ſhould ſee them as we committed them; hee permits not his deputy, the conſcience, to accuſe and torment vs according to the merite of our tranſgreſsions; hee mittigates

1. *Cor.* 10. 13.

Pſal. 50.

mittigates the ſtroke of his rod, & ex-
tenuates the pith of his hand, when he
puts at vs. And with this alſo by his ſe-
cret grace he vnderprops vs; otherwiſe
no power ſhould be found in weake
man, to ſtand in the meaneſt of theſe
battels wherein God ſheweth himſelfe
our aduerſary partie. Yea, if the Lord
ſhould ſet vp one of our ſinnes to pur-
ſue vs, and then withdraw his ſecret
grace from vs, wee ſhould fall into the
deſperation of *Cain* and *Iudas*. And
if hee ſhould arme, but one of our
owne cogitations againſt vs, we ſhould
become miſerable murtherers to our
ſelues, like *Saul* and *Achitophel*. If hee
take his breath out of our noſthrils, we
fall to the ground: or if hee ſhould ab-
ſtract from vs the vſe of Reaſon, which
he hath lent vs, we become worſe then
the beaſts. Thus, neyther in inward,
nor outward wreſtlings, haue we any
ſtrength of our owne to ſtand before
him.

Our ſtanding in trouble is onely by
the ſtrength of God, who ſuſtaines vs:
hee

hee puts at vs with the one hand, and vnderpropps vs with the other. It is God in vs who ouercommeth, himselfe opponing vnto vs. *Qui pro nobis mortẽ semel vicit, semper vincit in nobis.* And this yee may see clearely in his dealing with that woman of *Canaan*: his audible voyce was against her, but the secret helpe of his spirit was with her, with one hand hee repelled her, and with the other hee drew her heart neere vnto him.

In wrestlings spirituall, God is both our assalter & vpholder. *Cyp. lib. 2. epist.*

CHAP. VI.

Consolations for the Godly afflicted.

THis I haue marked for thy consolation, thou that art the warriour and wrestler of God, that thou maist know, *God is the strength of thy life*: and finding it so, maist be thankfull, and entertaine his presence with thee. For whereof (thinkest thou) hath it come, that so many yeares thou hast stood

ſtood in the middeſt of ſo many tentations, that ſo long thou haſt endured theſe ſpirituall wreſtlings, wherein thy conſcience, and God who is greater then thy conſcience, hath ſtood vp thine accuſer, hath it come of any ſtrength in thee? none at all. *If the Lord had not holpen mee, my ſoule had almoſt dwelt in ſilence. It is the Lord that keepeth our ſoules in life.* The Lord who ſeemeth our aduerſary, was our ſecret helper; hee ſhooke vs with tentations, and ſuſtained vs with his grace: *Euen the Lord who wounded vs, did heale vs: the Lord is the deliuerer of our ſoules out of all aduerſitie.* Otherwiſe it had beene impoſsible for thee (O weake man) to haue holden vp thine head in the leaſt of theſe tentations, ouer which now through his Grace thou haſt prevailed, and obtained the victory. *Not vnto vs therefore, O Lord, not vnto vs, but vnto thy name let the glory be giuen.*

Pſal.94.17

Pſal.66.9.

Hoſea.6.

Pſal.

It is againe here to be marked that the Lord when hee appeared moſt familiarly

familiaritie to *Iacob*, hee exerciſes him with a wearieſome wreſtling; the ſodaintie and nouelty wherof (no doubt) at the firſt, did greatly terrifie and diſquiet him. The Lord then when hee coms to *Iacob*, doth not caſt him aſleep into careleſſe ſecuritie, but hee toſſes and ſhakes him too and fro, and exerciſes him with fighting and ſtrugling all the night long. Whereof wee may learne, that euen when the Lord is neereſt, and moſt familiar with vs, then oftentimes our tentations and wreſtlings will be neereſt. So ſoone as *Iacob* got the firſt bleſsing therewithall incontinent, hee ſuſtained the enimitie of his brother *Eſau*, and was forced, for eſchewing his crueltie to vndergoe baniſhment: and now when the Lord comes to bleſſe him againe, hee firſt wakes and prepares him by tentation. This is the order of the Lords working: *Bleſſed is the man who endureth tentation, for when hee is tryed, hee ſhall receiue the crowne of life which the Lord hath promiſed to them who loue him.* Iam. 1. 12.

The Lord will not giue his children immunitie from troubles.

It

Spirituall wrestling a witnesse of gods familiar presence with vs.

It is not then true which sometime the weake Conscience doth conceive and apprehend, that spiritual exercises, wrestlings, and fightings against tentations; are tokens of desertion, of the Lords absence, and departure from vs: by the contrary, they are sure witnesses of the Lords familiar presence with vs, whether wee fight with the *spirituall weapons of our Warfare against carnall men without vs*, or against our owne infidelitie, and rebellious affections, labouring to subdue them, *and bring them captiues to Christs obedience*: or against any other of Sathans temptations, standing with the compleat armor of God at all occasions to resist him: all these wrestlings I say, are vndoubted tokens of a spirituall life within vs, and of the Lords presence with vs in mercy, and fore-runners of a further blessing: for as the carnall peace, and securitie of the wicked, ends in destruction, *and their pride goeth before a fall: when they say peace and safety, then shal come vpon them sodaine destruction*, like that which fell

2. Cor.

Prouerb. 1. Thes. 5. 3

on

on the Philiſtines in the midſt of their carnall reioycing (the pillars of their houſe were not ſure enough to ſuſtaine them) ſo the inward humiliation of Gods children, is by a good token, a ſure argument of approaching grace. But as for the wicked, with whom the Lord is not, they are no Wreſtlers againſt Sathan and ſin, for they are dead in ſinne and treſpaſſes, and haue rendred themſelues priſoners and captiues vnto Sathan, *and are taken of him Captiues at his will*: they liue vnder a miſerable peace, with the enimie of their Saluation: if hee wound them, they mourne not; if he command them, they reſiſt not. And ſuch (alas) are many in this age; whoſe eyes it may pleaſe the Lord to open, that they may ſee that miſerable ſtate wherein they do ſtand; and once may be moued by his Spirit to ſigh vnder this heauy ſeruitude and bondage, & earneſtly to call vnto God for deliuerance.

The wicked being dead captiues cannot fight.

2. *Tim.*

CHAP.

CHAP. VII.

Comfort for Chriſts Souldiers.

BVt as for you whom GOD hath ſet at enmity with the Serpent, and entred to fight in that battell, which once was proclaymed in Paradiſe, and wherein all the ſouldiers of that *bleſſed ſeed of the woman* muſt fight by courſe vnto the end of the world. Bleſſed are yee, for hereby yee may know that the Lord hath looſed the chaines of your captiuitie. Ye are no more the ſlaues & priſoners of Sathan, but by grace warriours againſt him, ye ſtand on that ſide whereof the Captaine is, that triumphant conqueror, the victorious *Lion of the Tribe of Iuda, euen that God of peace, who ſhall ſhortly trample Sathan vnder the feete of his Saints.* Faint not ye therefore becauſe of your continuall tentations. Thinke not the Lord is from you becauſe you are exerciſed with inward wreſtlings. Wreſtling in this life is our greateſt

Reuel. Rom.

Wreſtling a ſure token of ſpirituall life.

greateſt perfection, an vndoubted teſtimonie of another life in vs, then the life of nature. None can ſtriue againſt Sathan and ſinne, but by the ſpirit of the Lord Ieſus: or who can hold, or retaine the Lord till hee bleſſe him, but he who hath the ſpirit of the Lord Ieſus. Nature will make no oppoſition to nature, and Sathan will not ſtriue againſt himſelfe: where ſtriuing and wreſtling is, ſtriuing (I meane) for a bleſsing from God, and wreſtling againſt ſinne, there Chriſt is, there the ſpirit of the Lord is, & ther a new life is. By it thou art knowne to be the good Souldiour of Ieſus; to be the man for whom is prepared the Crowne, *For no man is crowned except hee ſtriue.* Let it be therefore no diſcouragement to thee that thou art kept vnder, wreſtling with daily tentations, but rather let it be to thee a witneſſe that God is with thee, as he was with *Iacob.*

Further it is to be conſidered, that *Moſes* ſaith, a Man wreſtled with *Iacob*: ſo he appeared to be, but as wee

In all our afflictions we should goe by the instrument and looke to God as our party. *Iob.*

haue heard the wrestler was the Lord. This yeeldes a notable lesson for the children of God, that in all our wrestlings what euer appeare vnto vs, or who euer seeme our party, it is the Lord with whom alway wee haue to doe. This consideration vpheld *Iob* that worthy warriour, in the middest of his greatest afflictions: when the tempest of winde ouerthrew the house and destroyed his seauen sonnes, and three daughters; when fire came downe from heauen, and burnt his seauen thousand sheepe and his seruants; when the *Sabæans* destroyed his fiue hundred yoke of Oxen, and fiue hundred shee Asses; when the three bands of Chaldeans tooke away his three thousand Cammels: yet in all this hee complaines not of the iniquitie of the Chaldæans and Sabæans; he murmures not against the elements, the aire, nor the fire; he speaks no word against any that were instruments of his trouble; he knew that they were all vnder the Lords commaundement to come and goe at his pleasure,

hee

hee turnes his eye toward the Lord, and takes him vp for his party. *The Lord hath giuen, the Lord hath taken, blessed be the name of the Lord.* And so with this one weapon of godly consideration he keepes off at one time manifold buffets and blowes of Sathan, & is preserued vnwounded by them: *For in all this Iob sinned not with his mouth.*

Good were it for vs, if in the whole course of our life, wee could remember this: for so should we not be discouraged, & cast downe (as commonly we are) by looking too much to the instruments of our trouble. Many things we beare the more impatiently, because we conceit they proceede from men, or other second causes, which we would receiue much more willingly, if wee could remember they come from God. *Not so much as a Sparrow, nor a hayre of our head fals to the ground without the prouidence of our heauenly father*: hee that keepes our hearts will hee not keepe our selues? *Si sic custodiuntur superflua tua, in quanta securitate est anima tua?* If

Our impatience proceedes of this, that we looke to the instrument more then to God.

Mat. 6.

August. hom. 14.

thy hayres be kept, in what ſafety is thy ſoule? What euer cup of trouble men prepare for vs, we ſhall not drinke of it, vnleſſe the Lord appoint it, and temper it firſt with his owne hand. *Nabuchad-nezzar* threatned the three children with a fiery furnace, yet were they not afraid, and all becauſe they conſidered that God aboue him ouer-ruled his intention: *Shimei* curſed *Dauid*, and he was not incenſed with anger, becauſe hee conſidered that the Lord had ſent him: And *Nahomi* with this comforted her ſelfe againſt the loſſe of her huſband: *It is the Lord* (ſaid ſhee) *who humbles mee.* All theſe doe vvarne vs, whom God hath appoynted for greater conflicts, that it is a great feeblenes ariſing of inconſideration to ſuffer our ſoules to be dimoued out of the ſtate of patience, by the inordinate behauiour of any outward inſtrument of our trouble. *Abſit à ſeruo Chriſti tali inquinamentum, vt patientia maioribus præparata in minoribus excidat.* Let ſuch a ſpot and foule blemiſh be farre from the

Daniel.

Samuel.

Ruth.

Tertul. lib. de patient.

ſeruants

ſeruants of Chriſt, that our patience vvhich is prepared for greater conflicts ſhould faile, and fall away in ſmaller tentations. *If when we run with foot-men they weary vs, how ſhall wee match our ſelues with horſes?* If when wee vvreſtle vvith men, who are fleſh and bloud, we are ſo eaſily ouerthrowne vvith euery breath of their mouth, and vvounded vvith their ſmalleſt iniuries, that vvee faint and become impatient, how ſhall vve *wreſtle againſt principalities and powers?* or how ſhall vvee reſiſt the fiery darts of the Diuell? We haue therefore for helpe of our weakneſſe, to gather our thoughts and remember, that whoſoeuer be the inſtruments of our trouble, it is the Lord with whom wee haue to doe, ſo ſhall wee the more eaſily poſſeſſe our ſoules in patience, and giue glory to God.

Ier. 12. 5.

Rom. 8.

CHAP. VIII.

The third circumſtance, the manner of the wreſtling, corporall, ſpirituall, or mixt.

IN the third roome we promiſed to ſpeake of the manner of this wreſtling, whether it be corporall onely, or ſpirituall onely, or mixed. Now that it is mixt, and ſo partly corporall, and partly ſpirituall, will appeare by comparing *Moſes* and the Prophet *Hoſea* together. That the wreſtling was corporall it is cleare, of the diſioynting of *Iacobs* thigh, whereof *Moſes* makes mention: and that it was alſo ſpirituall appeares, partly of that which *Moſes* ſaith, that *Iacob* ſtraue for the bleſsing, and partly of that which *Hoſea* ſaith, that hee preuailed by wreſtling and praying.

Hoſ. 12. 4.

Theſe are the ſoreſt kinde of wreſtlings, when the Lord at one time exerciſes his children both in body and minde

minde, that his heauie hand of sicknes, pouertie, or some such like is vpon their bodies, and therewithall heauy inward troubles vpon their mindes. This is indeed a very hard estate: for as *Salomon* saith, *the spirit of a man will sustaine his infirmitie, but a wounded spirit who can beare it?* and yet with both those at one time the Lord hath exercised his deerest seruants so hardly that the vehemencie of their trouble hath forced them to poure out most lamentable complaints; *My heart* (saith *Dauid*) *is wounded within mee. My spirit is in perplexitie, and my soule is amazed. The Lord renewes his plagues, and encreaseth his wrath against me,* (saith *Iob*) *so that changes and armies of sorrowes are against me: the Lord suffers me not to take my breath, but fils me with bitternesse. The Lord* (saith *Nahomi*) *hath giuen me much bitternesse. I haue fightings without, and terrours within,* saith the Apostle. It is a common disease of the children of God in their troubles, to thinke that their troubles are

Sore wrestlings when God at one time humbles his children both in body & minde.

*Psal.*109.22.
*Psa.*143.4.
*Iob.*10.17.
*Iob.*9.8.
2 *Cor.*5.7.

singular: I haue therefore marked this, that none of them should thinke themselues fellowlesse, when the Lord deales with them after this manner: *For no tentation hath ouertaken you, but that which appertaines to men.*

1. *Cor.* 10.

A rare tentation whē Gods working seems to fight with his word and promise.

Wee haue here in like manner to mark another kind of tentation, whereby God tryes the faith of his children, which is, when his work seemes directly to fight against his word, so that in working with his children hee appeareth to come against his promise, As for example, the Lord hath promised, that if I repent, hee will forgiue; if I mourne for my sinnes, he will comfort me; if I aske from him, hee will giue vnto me, so saith he in his word: Yet I finde in his working with mee, the contrary, (will the troubled conscience of the Childe of God say) I doe repent from mine heart of my sinnes, and am sorrowful that euer I offended my god, but I cannot feele the Remission of them: I mourne, but *the Comforter who should refresh my soule commeth not.* I call

all and cry night & day, but the Lord heareth me not. Vnto this eſtate I know that oftentimes the deareſt of Gods Children are brought, *as if the Lord had forgot to be mercifull vnto them, and ſhut vp his tender mercies in diſpleaſure, they can finde no promiſed reſt to their ſoule,* nor peace to their troubled mindes.

CHAP. IX.

How we ſhould behaue our ſelues in this tentation, we are taught.

THou therefore whoſe heart is ſet to ſeeke the Lord, & in this perplexitie wouldſt know what to doe and how to behaue thy ſelfe, I can no better way reſolue thee, then to ſend thee to looke vnto *Abraham, Iacob, Iob,* and the reſt of theſe, who haue been exerciſed with the like tentations before thee. Marke therefore, and conſider how the Lord commanded *Iacob* to goe backe againe vnto *Canaan,* and promiſed to be with him;

him; yet now in the iourney (as it would seeme) he comes against him. He bad him goe forward and yet dislocates his thigh bone, and so vnables him to go as hee was wont. Notwithstanding *Iacob* still cleaues fast to the promise of the Lord, being perswaded that the Lord could not faile him; and therefore contrary to his present sence and feeling trusting still on the word of the Lord for all the appearing contrarietie of his working, he craues a blessing from him that wrestles with him.

1 By Iacob.

2 By Abraham.

Againe, will ye looke vnto *Abraham* our father? the Lord made him a promise, that in *Isaac* his seed should be blessed, and yet hee commands him to slay him. A wonderfull tentation that the Lord commands him to slay that child in whom hee had promised the multiplication and blessing of his posteritie: for here the promise of God & his commandement seemes to fight together. Yet *Abraham* strengthned in the faith, as he receiued *Isaac* from the dead wombe of *Sara*, doth not doubt but

but God was able to raise him from the dead againe; and therefore resting on the Lords promise, he spares not to sacrifice *Isaac*, being fully assured that the Lordes apparant contrary working, could no way be prejudiciall to the veritie of his word. O strong! O rare! O wonderfull Faith! Therefore the Lord who giueth no vaine stiles to his seruants, honoureth *Abraham* with this name, *the father of the faithfull.* For by his example our weakenes is strengthned to giue credit to the Lord, when he speaketh to vs.

3 By Iob.

And the same lesson of Faith, is in like manner taught vnto vs by the example of patient *Iob* (for many schole-masters and examples haue wee on whom the ends of the world are fallen.) No doubt he had laid vp the promises of God in his heart, whereupon he dependeth: yet doth the Lord handle him so hardly, both in body and minde, as if hee were determined to keepe no promise vnto him: yet *Iob* for all this distrusts not the truth of Gods

Gods promiſe, but gripes them ſo ſurely that in his greateſt extremitie hee reſolues, *O Lord, albeit thou ſhouldeſt ſlay me, yet will I truſt in thee*: that is, albeit Lord thou ſhouldſt deale hardlier with me then thou haſt done, yet will I neuer thinke but thou wilt be mercifull to me according to thy promiſe: there is a heart knit to the Lord; there is a ſoule cleauing to God without ſeparation, that thus concludes: O Lord, none of thy workes ſhall make me to misbeleeue thy word: though thou caſt me downe to hell, my eye ſhall be vpward towards thee, & my ſoule ſhall loue thee, euen when it appeares thou ſaiſt that thou haſt no delight in me.

4 By the woman of Canaan.

And the like alſo may vve ſee, in that woman of *Canaan*, according to that promiſe, *aske, and it ſhall be giuen, call on me in thy trouble, and I ſhall heare thee, and deliuer thee*. She cryes, *O Lord haue mercy on mee*: but at the firſt gets no anſwere. She cryeth againe, and againe, but contrary to another promiſe, as it would appeare; *God giues to all men liberty*

liberally and reprocheth no man, not only is she refused, but reproched as a dog, and one not meet to eate the childrens bread: but at the length leaning without wauering to the Lords promise, shee receiues a fauourable answere, *O woman, great is thy faith.*

CHAP. X.

Let vs euer leane to the Word of God, how strange soeuer his worke seeme vnto vs.

OF all this then the lesson ariseth vnto vs, that when ere the Lord shall exercise vs so hardly, as to our Iudgement Gods working with vs seemes to fight with his promise made vnto vs, so that suppose wee pray, and wee mourne, and wee seeke comfort, we can finde none: yea, the more we pray, the more our trouble encreaseth; yet let vs not despayre, but learne at our brethren, who haue fought the like battaile before vs, to rest assuredly on Gods

Gods promise, for in the end his hardest working shall be found to tend vnto the performance of his promise made to vs in Christ Iesus: let the Lord walke on in his secret wayes knowne to himselfe, and let vs giue to the Lord this glory. *I know, O Lord that it cannot be but well with them, who loue thee. I know O Lord that thy iudgements are right, for thy word endureth for euer in heauen, and thy truth is from generation to generation. Heauen & earth shall passe away, but one iotte of the Word of God shall not passe vnfulfilled.* O happy are they to whom the Lord hath made a promise of mercy! they shall sing in the end with *Ezechiel: The Lord hath said it, and the Lord hath done it: he will stablish the promise hee hath made to his seruant, and hee will not alter the word that he hath spoken with his lips.* Wherfore, O thou that art afflicted, & humbled in spirit, disquieted within thy selfe, *waite vpon God, and thou shalt yet giue him thanks.*

Pſ.119.75 verſe.89.

Eſa.38.15 Pſ.119.18 Pſa.89.33

Now in the fourth roome, wee haue to

to speake of the time, how long the wrestling continueth. *Moses* saith, it lasted *to the breaking of the day.* Here then is a new mercy to be marked; the Lord will neuer so exercise his children with wrestlings, but in regard of their weakneſſe, graunts them some intermiſsion, and a breathing time, leaſt they ſhould faint: he will lay no more vpon them, then they be able to beare, neyther ſuffer his rods to lye longer vpon their backs, then may ſerue for their weale. All our afflictions are meaſured by the Lord, in quantitie, qualitie, and continuance of time: for quantitie, the Lord appoints to each one of his Children a cup of affliction conuenient for their purgation: and as for qualitie, he tempers alſo our afflictions, that where of their owne nature they are exceeding bitter, being the fruites of ſinne, worſe to drinke then the waters of *Marah*, vntill *Moses* changed them by prayer, and made them ſweet: he alters them in like manner, by the vertue of the Croſſe of Chriſt, and his inter-

4 The fourth circũſtance how long endureth the wreſtling.

1. *Chron.* 10 13

Our afflictions are meaſured in quantitie, qualitie and time.

intercessions for vs, they become so sweet and delectable, that we reioyce in tribulation. And as for time, he giues vs but dayes of tryall & affliction, houres of tentation, attending to his good pleasure and wisht dispensation. If wee cast *Shadrach*, *Meshach*, and *Abednego* into the fire, onelike the son of God shal go with them, and waite vpon them, and relieue them in conuenient time. Yea, no Gold-smith waites so diligently vpon his gold to take it out of the fire in due time, as the Lord attends vpon his children, that in due season hee may draw them out of their troubles. *Iacob* wrestles no longer then the dawning, and all our troubles haue an appointed time of deliuerance. *Weeping may abide in the euening, but ioy commeth in the morning.*

Psal.

This should teach vs patience in trouble, for there is no deliuerance till God giue it.

And of this ariseth to vs, a lesson of patience, that so long as it pleaseth the Lord to exercise vs with any crosse, so long should wee be content to beare it. Not striuing to cast off the yoke, vntil it please the Lord to take it from our necke.

neck. *Noah* was weary of his abiding in the Arke a yeere and a day (for so long hee remained,) and no doubt when hee saw the ground he was greatly desirous to come forth, but he will haue no deliuerance till the Lord who closed him in, command him also to come out; and in very truth there can be no deliuerance but that which commeth from the Lord, as this one notable example among moe makes manifest vnto vs. When the Angell commanded *Lot* to escape for his life to the mountaine, he requested the Angell for license to tarrie at *Zoar*: and so, where the Lord pointed out the mountain for the place of his deliuerance, hee himselfe makes choise of another; but when hee obtayned that which he desired, durst he for all that abide in *Zoar*? no certainly, he could neuer liue without feare, vntill he went forward to the mountaine, whereunto the Angell at the first directed him. So that both the time, & the place & the manner of our deliuerance must be referred to the Lord, and not elected

by our selues. Then wee rest in quietnesse, when wee rest on the will and mercy of God, not vpon our owne deceitfull refuges of vanitie.

How foolish are the wicked, who seeke deliuerãce by other meanes.

And here is discouered the foolishnesse of the wicked, who being impatient in trouble, haue recourse with *Achaziah* to *Beelzebub*, to Sathan, or his instrument, seeking by sorcerie, charming, or some other such vnlawful meanes to preuent the Lords deliuerance. Alas, these blinde wretches see not that when after this manner they seeke to free themselues, they fall vnder the danger of an euerlasting wrath. When *Hananiah* that false Prophet brake that yoke of timber, which the Lord put about the necke of *Ieremie*, to prefignifie the captiuitie of *Babel*, the Lord in stead of it, put a yoke of yron about his necke, which *Hananiah* was not able to breake: so shall it be with thee, O thou, who with-drawest thy selfe from thy Lord; thou who wilt cast off the yoke of God, and not tarry till the Lord deliuer thee: in stead of a yoke

yoke of wood, the Lord shall fasten thy neck with a yoke of iron, that is, in stead of a light temporall affliction, whereof thou hast freed thy selfe for a time by meanes vnlawfull, *the Lord shall sting thee with Serpents and Cockatrices, which thou shalt not be able to charme; he shall cast thee into that Lake which burneth with fire and brimstone,* and shall binde vpon thee for euer that terrible wrath, which is *a wrath to come,* except in time thou repent. *Ier.28.13.*

But leauing the wicked, let vs learne of *Iacob,* who with patience continues in the wrestling as long as the Lord will wrestle with him; so that as the Lord began it, so is hee the first that breaketh it off. We may indeede with a good warrant, pray for deliuerance out of trouble, saying with Christ our Lord, *If it be thy will, Lord let this cup passe by me;* but alwayes so that wee submit our will to the Lords most holy will; *neuertheless not as I will, but as thou wilt*: and in the meane season, so long as it shall please the Lord to keep

We should pray to the Lord in trouble, but not preuent him.

vs vnder affliction, let vs beware that wee murmure not, *neyther limit the holy One of Israel*, to prescribe vnto him eyther the time or manner of our deliuerance. Reserue to the Lord his owne prayse; *he is the Lord that saueth vs, and vnto the Lord belongeth the issues of death: Waite thou patiently on the Lord: Commit thy way to him, trust in him, and he shall bring it to passe.*

Psa. 16. 20

Psal. 27. 5.

CHAP. XI.

Verse. 25. *And when hee saw that he could not preuaile.*

5 The fift circumstance, the euent of the wrestling.

THe fift thing wee promised to speake of, is the euent and issue of the wrestling; where we see that the wrestling is so dispensed by God, that in the end, the victory inclines vnto *Iacob*: So saith *Moses* here, *The Lord saw that hee could not preuaile.* This speech doth not import any superiour strength in *Iacob*, but an abundant mercy in God. The Lord *cannot*,

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is no other thing, but hee will not: hee is the God of heauen and earth; hee that speaketh, and it commeth to passe: all the nations of the earth compared with him, are but as a droppe of a bucket: If hee had pleased to haue taken from *Iacob* his breath out of his nosthriles, hee might easily haue confounded him, and laide him dead vnto the ground. But it pleaseth him by secret strength to make *Iacob* victorious; yet not so, but that he carryeth away some marke of his weakenesse and infirmitie: For the Lord disjoynts his thigh-bone, and maketh him to halt, and that partly for *Iacobs* humiliation, least he should impute the victory vnto his own strength, rather then the Lords mercy, and partly that it might be a memoriall vnto him all the dayes of his life, and prouocation to thankfulnesse. As also the Lord gaue him this marke in his body as *Theodoret* thinketh, to assure him that it was no fantisie, nor vaine vision which had appeared vnto him. *Esay.40.*

And in this is shadowed vnto vs, the

manner of that victory which the children of God obtain in their wreſtlings, to wit, that it is ſuch a victory as is not without a wound. A notable wreſtler was *Dauid*, yet he had ſundry times the foyle. A notable wreſtler was *Peter*, and ſuch a one for whom Chriſt prayed that his faith ſhould not faile, becauſe hee knew that Sathan was to ſift him; yet was hee deadly wounded by a very weake inſtrument. A notable wreſtler alſo was the Apoſtle *Paul*: many rare reuelations receiued hee of the Lord; hee did much in his calling to draw many to righteouſneſſe; hee laboured more abundantly then all the reſt of the apoſtles; he ſounded powerfully that Trumpet which caſt downe the wals of ſpirituall *Iericho*, whereſoeuer he came, ſo that from *Ieruſalem* to *Illiricum* hee made the Goſpell of Chriſt to abound. Yet leaſt he ſhould be exalted out of meaſure, an Angell of Sathan was ſent to buffet him. *Noah* that preacher of righteouſnes to the old world, was ſpotted with drunkenneſſe,

ſo

ſo *Moſes* ſpeaketh of him, though *Baſill* excuſe his fact, that in reſpect he was the firſt planter of a vineyard, his drunkenneſſe came rather of the lacke of experience that hee knew not the ſtrength of wine, then of his intemperance, yet the ſpirit of God marketh it in him as a blemiſh. No victory then to the children of God in their battels in this life without ſome wound. Who can ſay he hath ſo fought againſt ſinne that at no time hee hath beene ouercome by ſinne? the beſt hee that euer liued in the world (our bleſſed Sauiour excepted) hath had his *breuia, leuiaq; peccata, quamuis pauca, quamuis parua, non tamen nulla*: And thoſe ſinnes, as they were done by them ſo are they written for vs, not for our imitation, but for attention; not that wee ſhould make ſport of their weakeneſſe, as *Cham* did of his fathers nakedneſſe: *qui lapſu alieno gaudet, gaudet Diaboli victoria*, hee that reioyceth at another mans fall, reioyceth at Sathans victorie: but rather, *vt medicamenta nobis*

In our ſpirituall battels we get no victory without a wound.

de alienis vulneribus faciamus, that ſo knowing our owne weakeneſſe we may learne by their example to take heede to our ſelues.

CHAP. XII.

Verſe 26. *And he ſaid, let me goe.*

The ſecond part of the Hiſtorie, contayning the conference betweene Iacob and the Angel.

HAuing ſpoken of the wreſtling that was betweene the Lord and *Iacob*, it now remaines wee ſpeake of the conference, that vpon the wreſtling fell out betweene them.

The Lord beginneth the conference, and he craues of *Iacob*, that he would let him goe. This may ſeeme very ſtrange, that the Lord this manner of way ſhould ſpeake vnto his ſeruant; he that looſed the coupling of *Iacobs* thigh, might hee not haue looſed the graſps of *Iacobs* hands? he that came to *Iacob* without *Iacobs* knowledge, might hee not haue gone without *Iacobs* licenſe? hee might indeed: yet doth he make intimation of his departure vnto *Iacob*,

Iacob, and why? onely to ſtirre him vp the more earneſtly to ſeeke his bleſſing before he goe.

This is the Lords manner of dealing with his children, that hee makes the ſhew of his departure from them to be a meanes that prouokes them to draw neerer vnto him, ſo that ſpirituall deſertions are prouocations whereby Gods children are wakened more earneſtly to deſire the continuance of Gods mercy with them. When Ieſus Chriſt accompanied his two Diſciples to Emaus, and communed with them by the way, when they drew neere to the towne, Ieſus made him (ſayth the Euangeliſt) as if hee would haue gone a little further, onely to ſtirre them to ſeeke his abiding with them. In the doing of our Sauiour is figured vnto vs the manner of the Lords working with his children, who ſometimes doth ſo behaue himſelfe, as if he were inſtantly to depart, and take his holy ſpirit from them; which ſhewes of ſpirituall deſertion becauſe they are exceeding grieuous to

Threatnings of ſpirituall deſertions are prouocations of the Godly to draw neere vnto the Lord.

Luk. 24.20

to the godly, let vs for our comfor
consider the Lord by them seeketh n
other thing but to encrease our Faith
to kindle our loue, to stirre vs vp vnt
greater feruency in prayer, that we ma
with *Iacob* constraine the Lord to ta
ry and blesse vs: and with the tw
Disciples may cry Lord abide with
and forsake vs not.

The Lord will haue vs to pray for those same blessings that hee hath concluded to giue.

For we are to vnderstand that th
same blefsings which God hath con
cluded to bestow vpon his children, h
will haue vs to aske them before that h
giue them: the Lord came at this tim
to *Iacob* of purpose to blesse him, an
yet hee makes as if he would goe awa
and not blesse him; not that hee ha
changed his minde, but because he wil
haue *Iacob* to pray for that blefsing o
corroboration which he had conclude
to giue him. And let this warne vs i
the least threatning of a spirituall de
sertion to lay hold on the lord by praie
least for fault of seeking we close vp th
Lords hands, which are ful of blefsing
ready to be bestowed vpon vs.

Againe,

Againe we are to conſider that the Lords preſence in like manner cannot be continually kept in this life: neither from the beginning haue any of the children of God enioyed it at all times. Where for the better vnderſtanding of the leſſon, and our further comfort, we muſt diſtinguiſh betweene theſe two kinds of the Lords preſence: there is a preſence of the Lord which is felt and perceiued, there is another which is ſecret and not perceiued, yet knowen by the effects. The ſecret preſence of God is continually with his Children where-euer they goe, ruling, guiding & ſuſtayning them in all their troubles, according to his promiſe, *when thou paſſeſt through the waters I will be with thee, that they doe not ouerflow thee, when thou walkeſt through the fire thou ſhalt not be burnt.* As for vs wee haue our owne viciſsitudes of feeling, and not feeling, wee are changeable but the Lord remayneth the ſame; whom hee loues hee loueth vnto the end, hee will neuer leaue vs, nor forſake vs: but by

The lords preſence is not inioied without intermiſsion in this life.

Two ſorts of the Lords preſence, one ſecret, which wee neuer wãt, another felt, which alwaies we enioy not.

Eſay. 43. 3.

by his ſecret preſence, he entertaines life in our ſoules, when to our owne iudgement wee are become altogether dead and ſenceles, as there is *a ſubſtance in the Elme and Oake, euen when they haue caſt their leaues.* And this, as I ſaid, appeareth by the effects, that we haue ſtood in many tentations, wherein we could feele no preſent grace vpholding vs.

CHAP. XIII.

What notable effects the felt preſence of God bringeth with it.

THe other ſort is, when not onely God is preſent with his Children, but alſo makes themſelues ſenſibly perceiue it by inward & glorious feelings: this preſence when wee get it, makes a ſodaine change of the whole man, it rayſeth vs from death to life, it maketh a comfortable light to ſhine where fearfull darkneſſe abounded, it makes our faith liuely, our loue feruent, our zeale burning, and our prayer earneſt. Then

is

is our water turned to wine, our sighes are turned into songs, & our mourning into glorious reioycing, because *the Bridegroome is with vs, and the Comforter that doth refresh our soule is come to visite vs.* This presence is as euidently felt of them to vvhom it is graunted, as was the descending of the holy Ghost perceiued of the Apostles, to whom he came.

This presence sometime is graunted before trouble, as here vnto *Iacob*, and then it is a preparation of him that gets it to the battell, it emboldens, incourages and strengthens him in such sort, that hee feares not in Gods cause to encounter vvith vvhatsoeuer aduersarie. Hee triumphs vvith *Dauid*: *the Lord is the light of my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?* This presence makes *Iacob* with his familie goe forward in the face of *Esau*, and of his armed men without feare, where before he was afraid at the rumour of his comming. This presence made *Moses* lightly

This felt presence before trouble is as a preparatiue.

Psal. 27. 1.

lightly regard the angry countenance of *Pharaoh*, *because hee had seene him who was inuisible*. This presence made *Paul* goe vp with joy to Ierusalem, where he knew he should be in chaines for the name of Iesus. This presence hath emboldened many faithfull Martyres to offer their bodyes more freely and willingly to the fire for the testimony of Iesus, then euer any worldling hath stept into his bath to wash himselfe, or to his bed to rest him. Let *Peter* be prepared with this presence, and hee will preach Christ boldly in the face of a Counsell that condemned Christ: let *Peter* be vnprepared of this presence, and he will denye Christ at the voyce of a simple damsell.

And after trouble it is to Gods children a restoratiue

Sometime againe this presence is graunted to his Children after their long continuance in some trouble, and then it is to them as the neesings of that childe whom after souning *Elisha* reduced vnto life; or as the glimps of the bright shining Sunne to the tender fruites of the earth, which before hath beene

beene oppreſſed with blaſting, and conſuming tempeſts: it brings to the children of God a pacifying of all theſe diſtruſtfull perturbations, which did before diſquiet them: yea, it ſo delights and rauiſhes them, that with the three Diſciples on mount *Tabor*, when they had ſeene a little glance of Chriſts glory, they cry out, *It is good for vs to be here.* Yea, they wiſh, oh that my ſoule might for euer abide in this happy ſtate and condition! But as I ſaid before, to enjoy the Lord continually in this manner, is not giuen to any man vpon earth, for a while he will be familiar with thee, as hee was with *Iacob*; but ſoone after hee muſt goe, and thou muſt learne to reuerence this diſpenſation of his preſence, and not to be diſcouraged becauſe for a while he is gone from thee; yea, albeit with *Mary*, *one ſword* (of many ſorrowes) *ſhould pierce through thy ſoule*, yet with her alſo *magnifie the Lord, and let thy ſpirit reioyce in God thy Sauior*, bleſsing him with hart & mouth, *that he looked to the baſe eſtate of his* Mat. 27.4.

his seruant. Account thy selfe happy that at any time the Lord shewes thee his mercifull face, being assured that he who hath giuen thee an earnest penny, will in his own good time, giue thee the principall summe; and that the glimps of mercy which thou hast gotten, are pledges of a fill of mercy, which yet abides thee: for so *Dauid* of that which he had felt concludeth, *doubtlesse kindnesse and mercy shall follow mee all the dayes of my life.*

CHAP. XIIII.

The presence or absence of God, is euer dispensed for the good of his owne Children.

FOr the *Morning appeareth.* These words containe the reason why the Lord desireth that *Iacob* should let him goe, because *the morning appeareth*: This at the first seemes a strange reason. Is it not alike to thee O Lord to abide with thy seruants in the morning as

as in the euening? or is there O Lord with thee any ſuch diſtinction of time? Surely none at all, *for thou O Lord art couered with the light as with a garment*, euen the darkneſſe with thee is light; yea, thoſe bright Angels, that ſtand about thy throne, makes the midnight where they come, for ſhining light like the noone-tide of the day. But we muſt conſider that this reaſon reſpecteth not the Lord, it reſpecteth *Iacob*, and ſo the meaning is. It is for thy cauſe O my ſeruant *Iacob* that I deſire to goe, for now the morning appeareth, and thou muſt goe on in thy iourney, thy ſeruants and familie will wait for thy comming, as being vncertaine whether they ſhall remoue or remaine, till thou direct them, and therfore that I ſtay thee no more from them, let me go. *Pſal.*104.2

And of this we may more euidently perceiue that which I ſaid, how the going and comming of the Lord to and fro his children, is alway ordayned and diſpenſed for their weale, when hee commeth, when he goeth, all is for our weale. It is granted for our conſolation, and taken away for our humiliation.

Bernard.

weale. *Ne timeas ô Sponsa, nec existimes te contemni, si pauliſper tibi ſponſus ſubtrahit faciem ſuam: omnia iſta tibi coöperantur in bonum, de acceſsu & receſsu lucraris.* Be not afraid (ſaith *Bernard*) O ſpouſe, neither thinke that thou art contemned, albeit for a ſhort while the bridegroome withdraw his face, all that he doth workes for the beſt vnto thee: thou haſt gaine both of his comming to thee & of his going from thee. And this for the comfort of one exerciſed with ſpirituall deſertion hee doth explaine more clearely in the wordes which hee immediately ſubjoynes, *tibi venit, & recedit, venit ad conſolationem, recedit ad cautelam, ne magnitudo conſolationis extollat te, ne ſi ſemper adeſſet exilium deputares pro patria, & arrham pro prætij ſumma, pauliſper permittit nos guſtare quam ſuauis ſit, & antequā plane ſentiamus ſe ſubtrahit, & ita quaſi alis expanſis te prouocat ad volandum:* hee commeth (ſaith he) for thy conſolation, and goes for thy warning and humiliation, leaſt the greatnes of his comfort ſhould

ſhould puffe thee vp, and leaſt if hee were alwayes preſent thou ſhouldeſt eſteeme this place of thy baniſhment for thine own country, and ſhould take this earneſt for the principall ſumme, hee lets thee taſt of his ſweetneſſe for a ſhort while and incontinent before thou finde it fully, he withdrawes himſelfe, and ſo as it were with his wings ſtretched out ouer thee hee prouokes thee to mount vp and flye after him.

This is the reaſon why the Lord diſpenſes in ſuch ſort his preſence and abſence vnto his children. If at no time hee ſhewes himſelfe vnto vs then wee ſhould be ouercome of that heauineſſe vnder which we lye through manifold tentations: and if alwayes hee ſhould be familiar with vs then we would take the earth for the heauen, and forget our fathers houſe which is aboue; therefore ſometime he withdrawes his preſence from vs that hee may teach vs to become weary of this barren wilderneſſe wherein we liue abſent from our Lord. Hee aſcends many times from vs, that

Spirituall deſertions are prouocations of vs to follow the Lord.

we may ſtand like theſe Diſciples on the Mount of Oliuet, not looking downeward to the earth, but gazing and looking vpward to our Lord who hath gone from vs;hee giues vs a little taſt of his graciouſneſſe, and then hee goes,but goeth in ſuch ſort that he cryes after him, *come and ſee.* Not of purpoſe to defraud thee of any ioy that is in him doth he goe from thee, onely that hee may prepare thee to follow him to that place,wherein he will communicate to thee the fulnes of ioy,and let thee ſee that glory hee had with his father from the beginning. He will not alway tarry from vs,leaſt we deſpaire, neither yet alway remaine with vs on earth, leaſt we preſume: ſometime hee will kiſſe vs with the kiſſes of his mouth, and as it were with the Apoſtle rauiſh vs vp to the third heauens: other times againe,as it ſeemes,he caſts downe his angry countenance vpon vs, he humbles vs to the hell, and permits ſathan alſo to buffet vs,leaſt we ſhould be exalted out of meaſure.Alwaies this comfort

comfort wee haue of the Lords working with vs, that as here wee ſee hee comes to *Iacob*, and goes from him for his weale: ſo whether hee ſhew himſelfe familiar with vs, or againe for a while hide his face from vs, in both the one and the other, hee is working for our comfort and weale. Onely let vs poſſeſſe our ſoules in patience, & giue glory to God.

CHAP. XV.

How the inward exerciſes of conſcience, worke in the Godly a diuorcement of their ſoules from all creatures, and a neerer adherence to the Lord.

WHo anſwered, *I will not let thee goe.* Perceiue here, how the ſhew of the Lords departure worketh in *Iacob* a more conſtant cleauing, and adhering to the Lord. This (as I ſaid before) is a notable fruite which all the Lords ſpirituall deſertions do worke in

his children; it augments in them a deſire of mercy, and a more earneſt carefulneſſe to ſeeke the Lord. And this alſo wee ſee in our daily experience: for among all them who profeſſe the name of Ieſus Chriſt, yee ſhall finde none more feruent in prayer, more continuall in mourning and ſighing for their ſinnes, none that thirſteth more earneſtly for mercy, then they whom God hath humbled in their ſpirits with theatnings of ſpirituall deſertion. As here *Iacob* is more wakened by this one word, *Let me goe*, then by all the reſt of the wreſtling, ſo is there nothing goeth ſo neere the heart of the Godly, as doth the ſhew of the Lords departure from them; they are neuer ſo louing to him as at thoſe times when he ſeemeth to count leaſt of them: if hee looke angerly vpon them, the more pittifully looke they vnto him: if hee threaten them, they threaten kindeneſſe vpon him: the hardlier that hee anſweres them the more importunately doe they cry vnto him: then with

Dauid

Dauid they water their couch with tears, and call vpon God all the day long. Their eyes caſt out water continually, when the comforter that ſhould refreſh their ſoules, is away from them. Lam. 1. 14.

In a word, theſe deſertions worke in Gods children a diuorcement of their ſoules from the delight of euery creature, & a ſtraiter adherence to himſelfe: when hee threatens to goe from them they follow him with theſe lamentable voyces, *turne againe O Lord, and cauſe thy face to ſhine vpon me, that I may be ſaued:* O Lord take from me what thou wilt, take from me all the worldly comforts, that euer thou gaueſt me, onely let me enioy thy ſelfe; *for whom haue I in the heauens but thee? and I haue deſired none in the earth with thee; my fleſh failes me, and my heart alſo, Lord faile thou me neuer: when thou hideſt thy face I am ſore troubled, returne therefore O Lord, and be merciful to me, be thou the ſtrength of my heart, and my portion for euer, for thy louing kindneſſe is better then life.* Theſe are the effects of ſanctified

trouble, which I haue marked, that wee may be comforted, & not diſcouraged when we finde that our outward or inward troubles produce into vs a loathing of earthly pleaſure, and a more feruent loue of our God.

There is a ſtriuing with God acceptable to him, & namely, when wee will take no refuſall of that that God hath promiſed.

We haue yet more narrowly to conſider this anſwere that *Iacob* giues to the Lord: *I will not* (ſaith he) *let thee goe:* is this a ſeemely anſwere for a ſeruant to giue vnto his Lord? when the Lord ſayes, *let me goe*, becomes it *Iacob* to anſwere, *I will not let thee goe?* Is this good religion in any thing to ſtriue with the Lord? Yea indeede, there are ſomethings, wherein the Lord is very well content that thou ſtriue with him; as namely, when the Lord hath promiſed any thing vnto thee, and thou haſt his word for thy warrant, to ſeek it in ſuch ſort, that albeit the Lord ſay thee nay, yet thou wilt receiue no refuſall at his hand: this is a ſtrife, which pleaſeth the Lord, for in effect it is no other thing but a conſtant affirmation that his truth is inviolable. After this manner

manner, that woman of *Canaan* ſtroue with him, ſhee would take no deniall of that which he had promiſed: and after this manner here alſo *Iacob* ſtriues with him, hee will not be denyed of a bleſsing: and *Moſes* alſo ſtroue with the Lord, proteſting he would not go forward one foote, vnleſſe the Lord went with him; becauſe the Lord had ſo promiſed. But farre be it from vs to ſtriue with the Lord as the wicked do, gricuing him daily with our murmurings and rebellions, ſtill liuing in contrary tearmes with the Lord. *Woe be to him, that ſtriueth with his maker: doe yee prouoke the Lord vnto anger? or are yee ſtronger then hee?* The end of this ſtrife to them wil be horrible confuſion.

There is yet farther to be conſidered in theſe words of *Iacob*, how hee ſaith to the Lord, *I will not let thee goe*; by what meanes is this that *Iacob* is able to hold and detaine the Lord? The Prophet *Hoſea* will reſolue this: It was (ſaith hee) by mourning and weeping that *Iacob* preuailed, and helde the Angell

Nothing in the world ſo ſtrong as

the prayer of the godly, for they are the bands whereby the Lord is holden & detained.

Angel, whilſt he got the bleſsing. There is nothing ſo ſtrong in the world, as the prayers of the godly, they are the onely bands, by which the Lord is holden, and detayned: the Lord will not be reſtrayned by all the powers of the earth, neither will he ceaſe to doe any worke that he is about to doe for the cryes of all the men in the world, yet the prayers of his children are able to conſtrain him to power downe an vndeſerued bleſsing, and turne away a iuſt deſerued puniſhment. When the people of *Iſrael* had fallen from God by worſhipping the golden Calfe, the Lords anger was highly incenſed and kindled againſt them, which moued *Moſes* to fall down on his face before the Lord, beſeeching him to be appeaſed towards his people, for the glory of his name: this prayer did in ſuch ſort conſtraine the Lord in the midſt of his anger, that he is compelled to ſay vnto *Moſes, let me alone, that my wrath may wax hot againſt them, for I will conſume them.* This manner of ſpeech vſed by the

the Lord, declares that the prayer of *Moſes* did bind and hold in the wrath of God, that it brake not out vpon this people. In like manner we read in the Goſpell, that when Ieſus was paſsing by thoſe two blinde men, who cryed vpon him, *Oſanna, thou ſonne af Dauid haue mercy vpon vs*: albeit the multitude regarded not their crying, and the diſciples alſo (as it ſeemes) tooke little thought thereof, yet Ieſus was moued thereby to ſtand ſtill. They could not come neere for the multitude to lay hands on him, but their prayers reached vnto him, & doth ſo take hold vpon him, that by that place he could not go vntill he had giuen them a comfortable anſwer. *The prayer of a righteous man auailes much, if it be poured out in faith.*

CHAP. XVI.

Prayers of the Godly muſt be forcible and acceptable to God, ſeeing they come from his owne ſpirit.

This

THis then is to the great comfort of the godly, that our prayers are effectuall, and are (as I may call them) the Lords owne bands wherewith we are able to detaine and hold him, till hee bleſſe vs. And no meruaile, ſeeing theſe prayers are not ours, but the interceſsion of Gods owne ſpirit in vs, poured out in the name of Chriſt, in whom he is euer well pleaſed. For as for vs, *wee know not what to pray as we ought, but the ſpirit it ſelfe makes requeſt for vs, with ſighes which cannot be expreſſed.* And therefore may wee boldly thinke, that the Lord will not deſpiſe them. *Spiritus eſt in quo clamamus, Abba pater: ſicut in nobis interpellat pro nobis, ita in patre delicta donat pro ipſo patre, quod poſtulamus, idem ipſe donat, qui dat vt poſtulemus.* It is the Spirit (ſaith *Bernard*) by whom wee cry, Abba Father: as in vs the ſpirit makes requeſt for vs, ſo with the Father he graunts our requeſts, and forgiues vs our ſinnes, that for which we pray euen hee giueth vnto vs, who giueth

Rom. 8.

Bernard in feſt. Pentic. Serm. 1.

giueth vs this grace to pray. Let vs therefore pray continually, and strengthen by these godly meditations our feeble hearts, and weake hands, that they faint not in prayer. Let vs go and desire good things from the Lord, seeing wee haue the Lord bound to vs by his promise: *the Lord will fulfill the desire of them that feare him.* And againe, *that which the wicked feares shall come vpon him, but God will graunt the desire of the righteous.* Thou who art made sure to obtaine, if so be thou canst desire, art here made inexcusable: none wants mercy and grace, but hee who desires it not.

Psal.

Pro.10.24.

And yet take heed that in thy prayer thou be not vnreuerent; remember *à quo, & quam magna petas*, from whom and what great things thou craueſt. Great things from a great king should be desired with reuerence and affection: they shall speed best at the Lords almes dealing that fall downe lowest with the Publican, not they who with the Pharasie stand vp prowdest vpon their

A warning for attention in prayer.

Chrisost. de Canan. hom 15.

their feete. *Abraham* the father of the faithfull, in his prayer, considering of himselfe, and looking to the Majestie of God, humbly confesseth that hee was but dust and ashes. Yea *Adam* in his best estate of his innocencie was bound to glorifie God with the like confession of the baseneſſe of his originall; and to let *Adam* alone, the heauens are not cleane in his sight, yea he hath found folly in his Angels, they couer not onely their feete but their faces before the Lord: what then shalt thou O man do who dwellest in lodgings of clay, a sinfull creature, by thine owne apostasie loaden with iniquitie? how shouldest thou be humbled and bow downe thy soule in the presence of thy Maker, Redeemer, and Iudge?

We should not despise our owne prayers, they being powred out without presumption, and why?

Presumption in Prayer thus being removed, I returne to the comfort. Thou being thus humbled with an hatred of thine owne sinnes, with feare and reuerence of that diuine Majestie, trusting to his promise, go on with boldnesse to the throne of grace. *Noli vilipendere*

vilipendere orationem tuam, quoniam ille ad quem oras, non vilipendit: eſteeme not lightly thine owne prayer, as though it were a ſmall thing, ſeeing the Lord to whom thou prayeſt hath declared that he accounts ſo much of it; ſuppoſe it be weake, yet remember *etiam ſolis vagitibus infans matrem commouet ad miſericordiam*: euen the very cryes of the infant that vtters no diſtinct voyce moues the mother vnto commiſseration: and what compariſon betweene the loue of a mother toward her children and the loue of the Lord towards his? No father will giue to his children that aske a ſtone inſtead of bread, nor a ſerpent inſtead of a fiſh: what kindneſſe then (if we craue it) may we looke for at the hands of our heauenly father? *As the heauens are aboue the earth, ſo are my thoughts aboue yours*. Our prayers (ſaith *Cyprian*) are *arma cœleſtia, quæ ſtare nos faciunt & fortiter perſeuerare, hæc ſunt munimenta ſpiritualia & tela diuina*, they are ſpirituall armour, wherby we ſtand and ſtrongly perſeuer to the

Macar. hom. 31.

Cyp. lib. 1. Epiſt. 1.

the end they are heauenly darts and defences.

A commendation of prayer.

Oh that wee vnderstood the excellency of this grace of prayer, that so we might the more delight in it: it is the hand of a Christian, which is able to reach from earth to heauen, and take forth euery manner of good gift out of the Lords treasure. It is one of those keyes of the house of *Dauid*, whereby wee open the doores of the heauenly pallace and go in to take a view of that eternall building and glorious mansion prepared for vs in heauen. It is the messenger that with speed goeth from our soules, saluting no creature by the way, and entreth straight into the Mercie-seate in heauen, reporting to the Lord all our desires, and returning backe a fauourable answere from him. Yea, it is vnto vs as that fiery chariot of *Eliah*, whereby we mount vp, and haue our conuersation with God in the heauens. O happie soule therefore which God hath endued with this most heauenly grace.

Except

Except thou bleſſe mee. It were for vs a good thing, if wee could learne from *Iacob*, this holy wilfulneſſe, neuer to let the Lord alone till he bleſſe vs. But alas, here we are taken in our ſinne, we fall to our prayers without preparation, we poure out a number of words without deuotion, and ſo goe away without a bleſsing. Wee ſend out our prayers like to incenſe, made indeede according to the Lords direction, but not kindled with fire from the Alter; that is, petitions lawfull enough, and agreeable to Gods word, but not poured out in fernencie. And ſo no meruaile that the Lord ſmell not in them a ſweete Sacrifice; for incenſe without fire hath no fragrant ſmell; and ſo hauing finiſhed our colde prayers, wee riſe without examination, not once conſidering with what fruit wee haue prayed; and whether wee haue gotten a bleſsing from God or no.

Iacobs feruency and zeale in praier conuinces our inconſideration and coldneſſe.

CHAP. XVII.

Iacob cannot end till God haue bleſſed him.

GOdly *Iacob* will here teach vs another leſſon, that wee ſhould not let our gripes goe, nor ceaſe from crying, vntill the Lord haue bleſſed vs. Then hath *Iacob* done when as the Lord hath bleſſed him, but till hee get the bleſsing, *Iacob* in no wiſe will part with the Lord. Where if thou deſpaire, how ſhalt thou know in prayer when God bleſſeth thee? I anſwere, except the Lord teach thee I cannot tell thee: the ſpirit of God when he comes downe with a bleſsing makes himſelfe to be knowne. No man hath felt ſo ſenſible a ſhower of raine deſcending on his body, as the childe of God will feele, when the ſhower of grace deſcends on his ſoule, then the foundations of that earth (which is in man) are ſhaken; the ſtonie heart melteth, the eye aboundeth

How wee may know when God bleſſeth vs in praying to him.

aboundeth in ioyfull teares; the tongue is looſed that was bound before, the minde is filled vvith vnaccuſtomable light, the whole ſoule with vnſpeakeable comfort. Finally, ſuch an alteration is made of his whole deſires, ſuch a change of his whole inward and outward diſpoſition, as the childe of God feeles better then he is able to vtter. Which if wee obtaine not in prayer (as many times it falles out) let vs receiue it as a checke of our coldneſſe, as a ſpurre to further humiliation, that ſo with a new bleſsing, we may fall to ſeeke the Lord and his bleſsing.

The quicknes of faith

And here againe wee haue to conſider another leſſon; for in this, that he ſeekes a bleſsing from him who wounded him, we are to conſider the nature of faith, which is of ſuch quickneſſe that no meruaile the Auncient ſaid, *Fides Linceos habet oculos:* for albeit the Lord would take on him the ſhape of an enimie, and ſhew himſelfe an angry Iudge to his children, yet will they ſtill looke for fauour and kindneſſe at

Bernard. in Epiphan. ſerm. 1.

his hand. It was the Lord who afflicted *Iob* with outward and inward troubles, of the which, nature & ſenſe could gather no other concluſion, but that God had forſaken him, and had become his enimie; yet faith aboue ſenſe and nature, leadeth him through al theſe miſty cloudes to looke vnto God, as vnto his mercifull father; and therefore reſts he in that notable concluſion, whereof we haue made mention before, *albeit the Lord ſlay me, yet will I truſt in him.*

CHAP. XVIII.

Faith through death eſpies life.

THis fulneſſe of faith doth alſo appeare manifeſtly in all the reſt of gods children, eſpecially, in time of trouble: for what maketh them reioyce in afflictions, and to triumph *when they are going through the valley of death*, but the ſight and certaintie of a better? how commeth it, that in the ſame moment wherein God is taking their temporall life

life from them, they are ſeeking an eternall life from him? Out of doubt it commeth of their liuely faith, which through wrath ſees mercy, through the cloud of light and momentany afflictions, it beholdeth an infinit weight of glory.

Faith in wrath can ſee mercy.

But this quickneſſe of faith appeares moſt of all wonderfully in the vp-taking of Ieſus Chriſt: for he appeared in the world diſguiſed, *a King in ſhape of a ſeruant:* he being the God of glory came couered with ſuch contemptible couerings that the world miſ-knew him. His miraculous conception without the help of man was obſcured with the couering of *Maries* eſpouſing vnto *Ioſeph*: his birth without all vncleanneſſe, obſcured with the couering of *Maries* purification: his innocency in like manner obſcured with the couering of circumciſion: and ſo *abſconditus eſt noui ſolis fulgor,* (ſaith *Bernard,*) and thus was the glory of this bright ſhining ſunne which the world ſaw neuer before obſcured. Yet through all

Faith offends not at the baſe forme and ſhape, in which Ieſus Chriſt appeared, but throgh it ſees him to be the king of glory.

Ber. ſer. 4. in vigil. natiu. Dom.

theſe and many couerings, that Centurion through faith eſpied him to be the ſonne of God; and thoſe three wiſe men who came from the Eaſt, by the light of faith, through all theſe vailes ſaw him to be a glorious King; and therefore alſo fell downe and worſhipped him. But theſe blind *Bethleemites* amongſt whom he was borne, hauing no more but the eyes of nature wherewith to looke vpon him, could not diſcerne him, albeit this was their glory, that out of them came *that gouernour who ſhould feede his people:* by this faith *agnouit* Simeon *infantem tacentem:* for lack of it, *occiderunt Iudæi mirabilia facientem. Simeon* by faith acknowledged Ieſus euen in his infancy when he had not yet ſpoken a word: but the Iewes for lack of faith, blinded with infidelitie ſlew him, after that he had wrought many miracles. So then to returne to our ground, it was a great faith in *Iacob* that hee ſought a bleſsing from him who wreſtled againſt him. Nature will neuer learne vs that leſſon, *come and*

Math.2,11.

Mich.

Aug.ſer.20

let

let vs returne to the Lord, he hath ſpoiled and hee will heale vs, hee hath wounded and he will binde vs vp. Without faith there can be no prayer to God, eſpecially at that time when God layeth his heauy hand vpon vs: *how ſhall they call vpon him in whom they beleeue not?* Where the fountaine is dry, what water can there be in the ſtrand? *ergo vt oremus credamus, & vt ipſa non deficiat fides, qua credimus, oremus*: therefore that wee may pray let vs beleeue, and that our faith whereby we beleeue faint not let vs pray. And thus much for the fulneſſe of faith. Hoſea 5.

CHAP. XIX.

The godly in their prayers aboue all things ſeeke Gods fauour and bleſſing.

PErceiue yet farther out of theſe words that *Iacob* ſeekes nothing from God but his bleſsing. The children of God euen then when God is

most familiar with them, seeke nothing comparable to his blessing. Herein they are insatiable: on the earth they can neuer get enough of his blessings. *Iacob* vvas blessed before of the Lord, and now againe hee seekes a new blessing, and euery time that hee meetes with the Lord, all that hee desires is a blessing. It is farre otherwise with miserable worldlings; it is seldome, and far betweene that they come to the Lord, they seeke some other thing then himselfe or his blessing, some worldly benefit, or deliuerance from temporall trouble is the summe of all their suite: So *Cain* forgetting to seeke mercy for his sinne, sought onely protection to his body, *Whosoeuer findeth mee, shall slay me*: and from time to time he sought how to get out from the presence of the Lord. O miserable man that left not behinde him so much as a petition to God for mercy & deliuerance from that wrath which his sin had brought vpon him.

CHAP.

CHAP. XX.

Worldlings in their prayers diſhonor God, and preiudges themſelues.

IN this doing wicked men doe both diſhonour the Lord and preiudges themſelues; they conſider not the infinite goodneſſe, and the al-ſufficiency of the Lord; they meaſure him vvith their baſe and earthly minds, and therfore in ſtead of eternall they ſeeke nothing but temporall and periſhing things. Is was a Princely anſwere that *Alexander* gaue his friend *Perillus*, to whom he had offred fifty talents of ſiluer to help his daughter to marriage; which the other thinking too much, replyed that ten talents were ſufficient: Yea, ſaid *Alexander*, it were enough for thee to receiue, but not for me to giue. And to another in like caſe hee gaue the like anſwere: *Ne quere, quid te accipere, ſed quid me dare deceat.* But much more may our al-ſufficient God that

that Monarch of the world indeede, who is rich vnto all who cals vpon him, giue vnto vs a greater rebuke, that cannot enlarge our hearts, nor open our mouthes wide, that hee may fill them with his good things, contenting vs to seeke the earth, when the Lord offers vs the heauen; seeking with worldlings, that our wheat and our wine may abound, and not with Godly *Dauid, that the light of the countenance of God*, which brings ioy to the heart, may be vpon vs: the Lord esteemes this a very great indignitie and contempt done vnto him, and therefore he complaines on the Iewes by his seruant the Prophet *Hosea*, they howle vpon mee in their beds for wine and oyle, they cry like dogs for that which may fill their bellies, but sends not out the voyce of my children to cry vnto mee for mercy and grace.

Psal. 4.

How foolish they are who in prayer seek

It is in like manner very prejudiciall to themselues who doe it: for they fast and weary their spirits in seeking many things

things, and in the meane time are careleſſe to ſeeke one thing, the obtayning whereof might bring them vnto all things: thus they conſume themſelues with vaine labour. *Qui rerum magis ſpecie, quam authore dilectati, prius vniuerſa percurrere, & de ſingulis capiunt experiri, quam ad Chriſtum curent vniuerſitatis principem peruenire*: who being delighted with the ſhew of things more then with the author of them, are deſirous to know euery thing by experience, but not carefull to come vnto Chriſt, who is that head and fountaine, of whom all things are: where otherwiſe if according to the command of our bleſſed Sauiour men would firſt ſeeke the kingdome of God, then all other things ſhould be giuen vnto them. This is the onely compendious way to ſatisfie our inſatiable deſires: *Quicunq; hic varia quæris, ipſe vnus tibi erit omnia*: whatſoeuer thou be who here ſeekes ſundry things, ſeeke the Lord, and hee ſhall be all things in all to thee.

other things before they ſeeke the Lord. *Bernard.*

Aug. ſer. 4.

When the Lord offred to *Salomon* to

The onely way to get other things, is firſt of all to ſeeke the Lord.

to giue whatſoeuer he would aske, hee ſought from the Lord a wiſe and vnderſtanding heart, which ſo pleaſed the Lord, that not onely hee gaue him that which hee asked, but alſo ſecond and inferiour gifts, as riches and honour, which hee asked not; ſo great delight hath the Lord to here vs ſeeke from him, thoſe things which are greateſt & excellent. Let vs therefore aſcribe vnto the Lord glory and power, hee is a great King: let vs not diſhonour him by ſeeking from him ſmall and periſhing things, the leaſt of them is inough for vs to receiue, (for we are not worthy of the leaſt of his mercies,) but not inough for the Lord to giue: ſuppoſe the Lord would giue vs all the workes of his hand into our poſſeſsion, they ſhall be found but comfortleſſe comforts in the end, vnleſſe wee enjoy his fauour towards vs in Ieſus Chriſt.

CHAP.

CHAP. XXI.

Faith obtaines euery good thing that he craues.

Verſe 27. *Then he ſaid.*

VPon this earneſt deſire of *Iacob*, the Lord reſolues that hee will bleſſe him: we haue a promiſe of God, *aske and it ſhall be giuen you*, & we haue alſo manifolde confirmations of this promiſe. *Zedekiah* ſpoke it in a flattering manner to his Princes: *Yee know that the King can denie you nothing*, but it is moſt true in the Lord our GOD, ſuch is his louing affection towards all his ſubiects of the kingdome of grace, that in very deed he can deny nothing which they aske in faith. *As for the wicked* (ſaith S. *Iames*) *they aske and get not, becauſe they aske not in faith nor for the right end.* It is written of *Vitellius* the Emperour, that one of his friends, being denied his petition which was not reaſonable, waxed angry, and ſaid vnto him, what auailes to me thy friendſhip, ſeeing

seeing I cannot obtaine that which I craue? who replyes vnto him, and what auailes to me thy friendship, if for thee I must doe that which is vnlawfull? If such equitie hath beene found in man, what shall we think of our God? with what face dare wee seeke that from God, which is vnlawfull to be giuen? But whatsoeuer we aske of the Lord in faith, we are sure to obtaine it, or a better. So rare a jewell is faith, that hee who hath it, hath all things to be his: God for his Father; Iesus Christ for his Sauiour; the holy Ghost for his comforter; the Angels for his Ministring Spirits; this world for a soiourning place; all the good creatures therein for his Seruants; and the heauen for his inheritance; therefore said *Cyril*, *Iata mercatura est fides.*

Faith a rare iewel, and why?

Cyril catechism. 17.

Before the Lord blesse him, he askes *Iacob* what his name was: hee answered, My name is *Iacob*: to whom the Lord sayes: Thou shalt no more be called *Iacob* (onely,) but shalt be called *Israel* (also.) I giue thee now a new name

A new name is giuen to *Iacob*.

name, and this bleſsing, that as thou haſt had power with God, ſo here after thou ſhalt preuaile with men; feare not therefore the face of thy brother *Eſau*: hee that gaue thee ſtrength in this wreſtling, ſhall ſuſtaine thee alſo in all thy conflicts with men. Thus the Lord will haue *Iacob* vſe the preſent experience of Gods mercy at this time, as a confirmation of him in all time to come.

Iacob then (as yee ſee) hath two names, and both of them hee gets from wreſtling. Hee wreſtled once with his brother *Eſau* in the wombe of his mother, and from it he receiued the name *Iacob*, becauſe he held his brother by the heele. Now againe hee wreſtleth with the Lord, and from it he receiueth this other name *Iſrael*, a prince of God. As it was with *Iacob*, ſo it is with all the true Iſraelites of God; wreſtling abides them, and in wreſtling they muſt be exerciſed, ſometimes with God, as *Iſrael*; ſometime with man, as *Iacob* with *Eſau*, and *Paul* with beaſts at Epheſus.

Iacob had two names and they both are from wreſtling.

No

No man is crowned before hee ſtriue: the husbandman muſt labour before he receiue the fruit, and wee by many tribulations muſt enter into the kingdom of God.

With the new name God alſo giueth him new grace.

Againe, yee ſee that as the Lord beſtoweth vpon *Iacob* a new name, ſo therewithall hee beſtoweth vpon him new graces, increaſe of faith, and ſpirituall ſtrength to reſiſt tentations. It is not the Lords manner of dealing to ſet out his ſeruants with vaine-glorious titles, which imports nothing; when hee giues them a new name, hee giueth alſo new graces anſwerable to the name; by his word he cals things to be which were not, *Soli Deo idem facere quod loqui*, for vnto God it is one to ſpeake, and to doe. And hee giues names to things according as they are. Somtime he changeth a name from the better to the worſe, as the place once called *Bethel*, the houſe of God, the Lord called it *Bethauen*, the houſe of vanitie: and this the Lord doth not but where a change is indeed from good vnto euill.

Bern. hom. 4 ſuper miſſus eſt.

Some

Sometime againe hee changeth the name from the worse to the better. *Where it is said vnto you, yee are not my people, it shall be said, yee are the sons of the liuing God*: and this he doth not but where a change is indeede of the persons, who gets the name from euill vnto good. Hosea.

And this is a rule, whereby we may try our selues, whether the new name that appertayneth to Christians be giuen vnto vs of the Lord, or not; or if wee haue vsurped it our selues. If the Lord haue changed thy name, as he did *Iacobs* name, let it appeare in this, that he hath also changed thy selfe. Hath he giuen thee that grace, which the name imports? *hast thou receiued an oyntment from that holy One*? hath he illuminated thy darknes? quickned thy dead heart? sanctified thy vnclean affections? then maist thou be sure, that thou hast receiued thy name from God: but if yet we be such as remain in our natural estate, liuing in our old sinnes, vnder the new name of a Christian, as now the most

By this rule we should try, if the new Christian name be pertenent to vs or no.

Iohn.

profane men haue gotten on the couering of a Christian name, & *Esau* doth put on him the apparell of *Iacob*: thou that so dost, maist be sure the Lord neuer gaue vnto thee this new name, but thou hast violently vsurped it vnto thy selfe. It shall be no more auaileable to thee then was the garment of good king *Iehosophat* vnto wicked *Achab*: yea, it shall augment so much the more the wrath of God vpon thee, because that vnder an holy name thou hast liued an vnholy life. *Beltasar* sinned against God by excesse and intemperancie, but that hee abused the holy Vessels of the house of God to serue him to profane drinking, was a double sinne, a horrible sacriledge, yet not so horrible as thine: hee abused dead Vessels; but thou profanest a liuing soule & body, they are not thine owne, they were once made by the Lord, and bought again by the price of his bloud, and so by all right are the Lords; by Baptisme they are separated to the seruice of God, and his mark put vpon them.

It is horrible sacriledge to sin vnder the christian name.

them. Notwithſtanding all this, thou dareſt ſacrilegiouſly abuſe them, and make them weapons of vnrighteouſneſſe to the ſeruice of Sathan. O miſerable man! what fearefull iudgement maiſt thou looke for at the hands of God? *The wrath of God is reuealed againſt all vngodlineſſe and vnrighteouſneſſe of man. Tribulation and anguiſh ſhall be vpon the ſoule of euery man that doth euill, euery man ſhall receiue according to that which hee hath done in the body.* Turkes and Pagans ſhall not eſcape vnpuniſht; but thou that abuſeſt thy ſoule and body to the ſeruice of Sathan, which by Baptiſme were ſeparated & conſecrated to the Lord, committeſt a double ſacriledge, and therefore muſt looke for a double iudgement except in time thou repent.

CHAP. XXII.

It is the curse of the wicked to pray and not preuaile, but it is not so with the Godly.

BEcause thou hast had power with God: As *Iacob* sought a blessing, so at the length hee getteth it; for the Lord at the last *will fulfill the desires of them who feare him.* The desire of the childe of God, is as a birth conceiued in the soule of man, which shall not dye but come to perfection: *Salomon* promised to giue his mother *Bethsheba* whatsoeuer shee would aske, if it were to the halfe of his kingdome; yet when shee asked that *Abishag* the Shunamite might be giuen to *Adoniah* his brother to wife, *Salomon* refused to graunt. Thus men can promise much, and performe little: It is not so with the Lord our God: hee hath bidden vs pray, he hath promised to heare, and shall not also faile to performe, *Nunquam oranti beneficia*

beneficia denegabit, qui orantes vt ne deficiant ſua pietate inſtigat: hee will neuer deny his benefits to vs when wee pray who prouokes vs to pray.

But as for the wicked, the hope of the hipocrite ſhall periſh: their ſoules are full of deſires like ſo many ſtrong voyces crying for that which they ſhall neuer obtaine; they waite vpon lying vanities, which ſhall neuer come to paſſe. *Quid tam pœnale quam ſemper velle quod nunquam erit, & ſemper nolle quod nunquam non erit, in æternum non obtinebit quod vult, & in æternum quod non vult ſuſtinebit?* what puniſhment more fearefull can fall on a man then that he ſhould euer wiſh that which neuer ſhal be, and alwayes wiſh that were not that ſhall be for euer: that which hee will he ſhall neuer obtaine, and that which he will not hee ſhall for euer ſuſtaine: & yet this is the miſerable eſtate of the wicked. Let vs therefore take heede to our prædominate deſires; for miſerable are they, whoſe deſires are on the world, more then on the Lord; and on

Miſerable are the wicked for they deſire that which they ſhall neuer obtaine.

vaniſhing trifles more then vpon his permanent mercies: for when the Lord hath filled their bellies with his earthly treaſure, and giuen them inough that they leaue the reſt behind to their children, what haue they more to craue from the Lord? they haue gotten their deſire, they are not to looke that euer they ſhall be pertakers of the felicitie of Gods choſen, their heart was neuer ſet vpon it, *they haue receiued their conſolation on the earth*, they haue no more to looke for. Wherefore our Sauiour pronounceth a feareful wo vpon them, and no meruaile, for miſerable indeede is their condition, their conſolation dies before they dye themſelues, their comforts forſakes them before they goe out of the world, and like the Gowrd of *Ionas* withereth before their eyes: in their life they ſate vnder the ſhadow of it, but in their death it is gone, and they finde no comfort in it. *Dauid* knew well their miſery, and therefore hee prayes, *deliuer me O Lord from the men of the world who haue their portion in this life:*

The wicked haue receiued their conſolation on earth.

Ionas.

Pſalme.

life: that is, let me neuer be one of them.

We haue therefore to marke which way the courſe of our affections carry vs, for if wee ſeeke the Lords bleſsing no doubt wee ſhall finde it, and if the deſire of our hearts be aboue all things toward the Lord, ſuch a deſire I meane as vſeth the meanes that may bring vs vnto him, for otherwiſe wicked *Baalam* will deſire, *oh that I might dye the death of the righteous*, which he ſhall not obtaine: But if wee goe the right way to mercy, proteſting with godly *Dauid*, *O Lord I deſire to doe thy commaundements*, then no doubt the Lord will crowne vs with his mercies and compaſsions at the laſt.

Thou ſhalt preuaile with men. I doe now here by my word (will the Lord ſay) inueſt thee in this priuiledge, that no power of man ſhall be able to ouercome thee: goe on therefore with courage in the iourney which I haue commaunded thee, and feare not any thing that man is able to doe againſt thee. Where it is to be marked that the Lord

No immunitie from affliction promiſed vnto vs.

promiſeth not to his ſeruant any immunitie from affliction: yea, by the contrary, the Lord fore-warnes that men will make oppoſition to him; for where no oppoſition is made by men, how can there be a priuiledge to *Iacob*? It is needfull we conſider what it is that the Lord hath promiſed vnto vs, leaſt looking for that which he hath not promiſed vs, wee deceiue our ſelues. Many in in time of trouble make foule apoſtacy from Chriſt, and all becauſe when they entred into the profeſsion of Chriſtian Religion, they conſidered not they could not be his Diſciples except they bare his Croſſe; but fooliſhly lookt for ſome temporall eaſe, or worldly commoditie in the following of Chriſt, which he neuer promiſed them.

Many not cõſidering this, become apoſtates in the time of trouble.

Carol. Sigon de repub. Hæb.

These are profeſſors like to the Samaritans, who ſo long as the Iewiſh religion flouriſhed and was in honour, cauſed alſo to be built a temple on a high mountaine of Samaria named Garazin, that in this they might not be inferiour to the Iewes. They boaſted themſelues

to

to be the progenie of *Ioſeph*, and worſhippers of God alſo with them: but when they perceiued that the Iewes were cruelly afflicted for worſhipping God, by *Antiochus Epiphanes*, they fearing leaſt they ſhould be alſo handled in the like manner, they changed their coate, affirming that they were not Iſraelites but Sidonians, and had built their temple not vnto God but *Iupiter*: thus a little winde ſeperates the chaffe and the corne, & a fierce triall diſtinguiſheth the counterfait & true profeſſor.

In like manner the ignorant Iewes, becauſe they vnderſtood not the promiſes made concerning the *Meſſias*, looked that Chriſt ſhould haue reſtored vnto them their temporall Kingdome, peaceably and free: whereof when they ſaw themſelues diſappointed, they were offended with him, and perſecuted him to the death. It were therefore good for vs that wee ſhould follow the counſaile of our Sauiour, & reckon with our ſelues in time, in what ſtate of life we enter, when we enter into the

This made the Iewes ſtumble at Chriſt, becauſe they looked for a temporal kingdome.

the profeſsion of Chriſtianitie; before
Luke.4.18 we build a Tower let vs count the coſt whether we haue ſufficient to perform it, leaſt that when we haue laid the foundation and be not able to performe it we fall not onely vnder the ſhame to be mocked of men, but alſo bring vpon our ſelues a more fearful wrath of God.
2 Pe.2.20. *For it had bene better not to haue knowne the way of righteouſnes, then after we haue knowne it to turne from the holy commandement giuen vnto vs, like dogs to the vomit, and like the Sow that is waſhed, to wallowing in the mire.* If wee could reſolue in time that they who will liue godly in Chriſt muſt ſuffer perſecuti-
Tim. on, and arme our ſelues before hand thereunto, reckoning with our ſelues that of the Lords indulgence wee are ſpared euery day wherein ſome notable croſſe is not laid vpon vs, then certainly we ſhould account the leſſe of trouble when it comes vnto vs.

Wee haue here againe to conſider the connexion of theſe words, *becauſe thou haſt had power with God, thou ſhalt preuaile*

preuaile with men: and out of them yee may perceiue that the Lord will haue his wreſtling of *Iacobs* (wherein he was exerciſed immediately by the Lord) to be a preparation vnto him againſt other tentations, which were to come by men. Wherein is ſhadowed vnto vs how the Lord doth firſt prepare his children by wreſtling with himſelfe, before hee ſend them out to encounter with men, and ſo makes the inward exerciſes of their mindes preparations whereby they are made ready the better to endure all outward troubles that doe come from men.

CHAP. XXIII.

The Lord by inward exerciſes of conſcience makes his children ſtrong to endure outward troubles which come from men.

THis made *Moſes* that hee was not afraid of the face of *Pharaoh*, becauſe hee had ſeene firſt the face of God,

Hcb.11. God, *for he ſaw* (ſaith the Apoſtle) *him*
Pro.19.12 *who was inviſible. The Kings wrath* (ſaith *Salomon*) *is as the roaring of a Lion:* but when the Lord vtters his wrath, then the heart and countenance of the greateſt Monarch in the world (make him as high as *Baltaſar*) ſhall faile him: hee will neuer looſe a good conſcience for feare of the wrath of man that knoweth the power of the
Eſay. wrath of God. *Feare not the man whoſe breath is in his noſthrils*, the moſt he can do and that by permiſsion, is, he is able to kil the body, but let vs feare the lord who is able to caſt both ſoule and body into hell fire. This ſuſtained aged *Policarpus* againſt all the threatnings of the
Euſeb.lib.4 cap.16. Pro-conſull, *ignem minaris ad horam arſurũ, & paulo poſt extinguendum, ignoras vero ignem illum futuri iudicij & æterni ſupplicij impijs reſeruatum:* thou threatneſt mee (ſaith hee) with a fire which will burne for an houre and ſhortly after be quenched, but thou knoweſt not that fire of the iudgement to come, reſerued for the wicked, which wil burne for

for euer. It is the holy feare of God which baniſheth out of our hearts the prophane feare of men, that wee will not doe euill to offend the Lord; no, not for all the paynes that can follow vs in this preſent life. And therefore the Lord in great mercy towards his children, doth ſometimes exerciſe them with the ſenſe of his wrath, and letteth them feele the ſting of an accuſing conſcience, that ſo they may come out to the world ſtrong in the Lord againſt outward tentations, fully reſolued rather to diſpleaſe men then the Lord, rather to endure preſent puniſhments, then to caſt themſelues vnto danger of the wrath which is to come. And ſo the children of God are to reckon with themſelues, that their inward wreſtlings are preparatiues for outward troubles.

They feare not much the wrath of man who haue been humbled with the ſenſe of the wrath of God.

CHAP.

CHAP. XXIIII.

It is a sinfull curiositie to seeke to know that which God hath not taught vs.

Verse 29. *And* Iacob *asked, What is thy name?*

NOW *Iacob* having receiued the blessing, proceedes in the conference, and desireth to know the name of him who blessed him. No doubt but hee knew before that it was the Lord, otherwise he had not sought a blessing from him. It standeth not with the nature of faith *to pray to any in whom wee beleeue not.* By this question hee attaineth not to any new knowledge; for he who blessed him refused to tell his name; but *Iacob* by calling the place *Peniell*, as afterwards followes plainely declares hee knew it was the Lord. So then this asking importeth not that *Iacob* did not know it was the Lord that had giuen him the blessing, onely it declareth

declareth an earneſt deſire of *Iacob* to haue had a more familiar reuelation of the Lord to him: which I thinke hee did of a good minde and intention, ſuch as *Moſes* had when he deſired to ſee the face of God: yet ye ſee all our good intentions are not alway approued of the Lord. With his good intention there is ioyned a peece of curiotie, that hee will haue more knowledge of the majeſtie of God then the Lord thought expedient to communicate vnto him; otherwiſe the Lord had not denied it to him.

To ſeeke a greater perfection of knowledge, where the Lord offers it, is very commendable, but to aſpire to know that which God will not teach, and namely, to ſearch out that majeſtie farther then he pleaſeth to reueale himſelfe, is curiolitie and preſumption worthy to be damned; hee that ſearches, *Quantus ſit Deus, & quæ illius menſura, & qualis eſſentia, talia ſciſcitanti ſunt periculoſa ei qui rogatur complexa, & talium medicina eſt ſilentium.* To aske the quantitie

Eſpecially not to ſearch out the diuine maieſtie, further thē it is reuealed to vs in the word.

Baſil de mart. Mam.

quantitie and meaſure of God, or what is his eſſence, ſuch queſtions are perillous to him that asketh, intricate to him that is asked, and are beſt anſwered by ſilence. There be names whereby the Lord expreſſeth himſelfe to vs according to our capacitie, but as for his proper name, it is himſelfe, it cannot be comprehended. *Why askeſt thou my name, which is wonderfull?* And from this curioſitie *Iacob* here by Gods reproofe is reſtrained. This ſin with our nature wee haue drawne from our firſt father *Adam*, the knowledge wherwith God endued him contented him not, he aſpired higher, and ſought to be equall with God in the knowledge of good and euill. And that this poyſon from *Adam* is propagate to his poſteritie, doth daily appeare among the common fruits of our corruption; for eyther wee are careleſſe to learn thoſe things, wherof he hath offered himſelfe a teacher: or elſe wee are curious ſearchers of thoſe things which the Lord hath kept ſecret and hidden from vs.

Iud.

There

There are two points of knowledge moſt excellent and needefull for man; the firſt, *to know God, and him whom he hath ſent, for herein conſiſts eternall life*: the ſecond is, to know our ſelues, and the ſtate of our owne conſciences. But ſuch is the vanitie of the minde of man, that with *Adam* he had rather eat of the tree of knowledge, then of the tree of life, and delighteth to be well read in any booke, rather then in the booke of his owne Conſcience. And yee may marke in the carnall profeſſors of this age, that if at any time they begin to ſpeake of Theologie, then do they handle diuine things in a helliſh manner, altogether *inexpert in the words of righteouſneſſe*: and hauing no skill to *ſpeake the language of Canaan*, or elſe they talke profanely vpon that which God hath reuealed, inſiſting moſt in points of doctrine leaſt profitable for them, or then curiouſly they inquire for that which God hath concealed from them, not remembring that warning of *Moſes*; *ſecret things are for the Lord, but*

2 Points of neceſſary knowledge

Yet neglected by *Adams* ſins who deſired rather to eate of the tree of knowledge then of the tree of life.

things reuealed are for vs and our children.

This curioſitie bridled and reproued.

This curious demand of *Iacob*, is anſwered with a gentle refuſall, *Why askeſt thou my name?* The Interrogator ſtriues to ſend *Iacob* within himſelfe, that by a new tryall taken of his speach within his owne minde, hee might ſee how vnneceſſary and vnprofitable his petition was. After this manner it is cuſtomable to the Lord to rebuke the friuolous curioſitie of his own children, that we may learne to be ſober; *and not preſume aboue that which is written.*

Rom. Ciril Catechiſm. 6.

In his quæ de Deo dicuntur, maxima eſt ſcientia ignorantiam fateri; terrā inhabitas, & terræ fines ignoras, quomodo conditorem terræ comprehendes? animam habes cuius facultates enumerare non vales, ſtellas vides, quas numerare non potes, numera prius illa quæ vides, & tunc illum, qui non apparet, enarra: in thoſe things which concern the diuinitie, it is a great knowledge to acknowledge our ignorance; thou dwelleſt in the earth and knoweſt not the borders thereof, how then ſhalt thou

thou comprehend him who is maker of the earth? thou hast within thee a soule, the faculties whereof thou art not able to enumerate; thou seest the Stars, and canst not tell the number of them: begin first, and reckon on those things which thou seest, and then, if thou canst, him that is not seene. Let vs therfore restraine our selues from such idle speculations; and if others spare not to proue vs with the like of these rash & perillous questions, which I haue condemned, then remember with *Basil*, *Taliũ optima medicina est silentium.*

CHAP. XXV.

The Lord sometimes refuseth to giue that which his children seekes, that he may giue them other things more conuenient for them.

YET it is to be marked that albeit he refuse to tell *Iacob* his name; yet hee refuseth not to giue *Iacob* his blessing: sometime the Lord graunteth his

children their deſires, becauſe hee ſees it is for their weale. Other times hee refuſeth them, and that alſo for their weale: but whether hee ſay yea or no to their petitions, hee workes alway in mercy towards them. He granted fleſh to the children of *Iſrael*, becauſe they ſought it, but therewithall his wrath fell vpon them: of the which it is euident that ſometime hee granteth men their petitions becauſe he is angry with them: others againe hee refuſeth, becauſe he is mercifull to them; denying vnto them that which they craue, but graunteth another thing which is much more profitable for them; *Multi Deo irato exaudiuntur, multis propitius Deus non tribuit quod volunt, vt quod vtile eſt tribuat*: The Apoſtle *Paul* being buffeted by the Angell of Sathan, beſought the Lord thrice, that he might be deliuered from him; he receiued a refuſall of that which he ſought, and yet the Lord left him not deſtitute of comfort: *Sæpe multos Deus non exaudit ad voluntatẽ, vt exaudiat ad ſalutem.*

Auguſt. de vnita. Eccl. cap. 19.

Bernard.

salutem. In the first of the Actes, the Disciples aske a question of Christ: *Wilt thou at this time restore the Kingdome to Israel?* but what answere receiue they? a plaine refusall: *It is not for you to know the times and seasons*: yet hee promiseth to them a better thing; *but yee shall receiue power of the holy Ghost.* Acts. 1.

O happie exchange! let it be vnto vs O Lord according to thy Word; denie vs O Lord any thing thou wilt, but neuer deny vs thy holy spirit, that it may lead vs into all truth, so long as we remaine here; and in the end may bring vs vnto the sight of thy ioyfull face. Let vs giue vnto the Lord this glory, that hee is our mercifull father, not onely when he graunteth, but euen when he refuseth some of those things which we desire. It may well stand, that being diseased thou dost seeke of the Lord bodily health, and seekes it too with this restriction if it please him; and yet thou obtaines it not, the Lord thinking it good to keepe thee vnder

And this is a happy exchange, vvhervnto we should heartely agree.

Bodily sickneſſe hath chased many to their soules health.

a sicke body, to the end he may restore vnto thee health of thy soule; for so may ye read in the Gospell, that many being moued by bodily diseases, who otherwise were not minded to come vnto Iesus Christ, hath found in him health both of body and soule. It may also fall out, that thou dost seeke from the Lord temporall riches, and that conditionally, if it please him, for a benefit that thou be not burdenous vnto others, and yet the Lord thinkes it more expedient to refuse thee, least riches should be a snare vnto thee; for vnto many they are but *speciosa vincula quibus alligantur, & à quibus possidentur, magis quam possident*: beautifull bands wherewith they are bound, which they possesse not, but are possessed of them. Thus their prosperitie and riches becomes their ruine; so corrupt is our nature that the same gifts which should draw our hearts after the Lord, are allurements to turne them from him: *facile enim cor humanum omnibus, quæ frequentat, adhæret adeo, vt vix, aut nunquam*

Riches refused to some of Gods children, for their greater good. *Cypr. lib. 2. Epist. 2.*

Bern. super Mat. 19. Ecce nos reliquimus omnia.

nunquam ſine amore valeant poſſideri: for the heart of man cleaueth very eaſily vnto that wherewith it is acquainted, ſo that hardly or neuer can we poſſeſſe the things of this world, without immoderate loue of them. And therefore the Lord in great mercy take them from vs, that they doe not take vs from him. Let vs therefore commit the ſucceſſe of our prayers to the Lord, let vs not preſume *to limite the holy One of Iſrael*, being alway comforted with this, that if the Lord denie vs that which we would haue, hee will giue vs another thing which is more expedient for vs.

CHAP. XXVI.

How Iacob ſheweth himſelfe thankefull to God for his benefits receiued in two things.

Verſe 30. *And* Iacob *called the name of the place Peniel, &c.*

THe conference betweene the Lord and *Iacob* being ended, *Moſes* now makes

makes mention of *Iacobs* thankfulnes, which he declareth in two things: firſt, he impones ſuch a name to the place, as might ſtand for a perpetuall memoriall of Gods familiar apparition vnto him: and next hee rendreth himſelfe obedient, not regarding any danger that might be before him, truſting vnto the word of the Lord, hee goeth with courage forward in his iourney.

Such thãkfulnes becomes the children of God. *Pſalm.*

Firſt, I ſay, hee impones a name to the place, and calleth it *Peniel, the face of God*: hee giueth the reaſon, *becauſe I haue ſeene the face of God, and my life is preſerued.* Seeing the Lord (will he ſay,) hath ſhowne me this mercy that I haue ſeene his face and am not confounded, I will neuer bury it in vnthankfulneſſe; and therefore that it may be remembred of the poſteritie, I call the place by the name *Peniel. It becommeth* (ſaith the Pſalmiſt) *vpright men to be thankefull.* Seeing all good things come of God, it is good reaſon the praiſe of all ſhould returne vnto him: as the waters that come ſecretly *Prouerb.*

from

from the Sea through the veynes of the earth, return againe in their troghs publikely vnto it, ſo euery good thing which the ſecret bleſsing of God hath conuaied vnto vs, by publike praiſe ſhould againe returne vnto him. If wee haue gotten comfort from the LORD, we ſhould giue vnto the Lord his glory. And it is the manner of the Children of God, they cannot reſt contented, when God hath refreſhed them with his mercyes, till the Lord get his owne praiſe. And hereof it commeth that they erect publike monuments & memorials, or at the leaſt ſend out publike thankſgiuing for theſe mercies, which God priuately & ſecretly hath beſtowed vpon them.

The great vnthankfulneſſe of the wicked

But as for the wicked, they ſwallow vp the benefits of God in vnthankfull obliuion: if the Lord increaſe their wealth and proſperitie, they ſacrifice to their owne net, as though their prouidence and wit had done it: and if hee doe preſerue them from dangers, they impute their deliuerance to their Idoll,

they

they make their mouth to kiſſe their hand, as if their owne arme had ſaued them. Thus are they like vnto that ſalt ſea, wherinto Iordan floweth, it ſwalloweth vp all the water of Iordan, but waxeth no greater, neither yet doth the ſalt and bitter waters thereof become ſweeter, for all that the wicked receiue from the LORD, their old ſcent remaineth in them, they are not the better, neyther is their hart inlarged to praiſe him. They doe take from the Lord without giuing againe, like barraine and vnprofitable ground, that deuoureth ſeed and renders nothing, *and therefore is neere vnto curſing, whoſe end is burning*. Learne therefore O man to be thankfull to thy God, euery benefit that thou haſt receiued, that encreaſeth not thy thankfulneſſe, ſhall aſſuredly encreaſe thy iudgement. *Quem enim beneficia accepta meliorem non reddunt, is certè etiam grauius ſupplicium commeretur*: he whom benefits receiued maketh not the better, doth aſſuredly thereby demerite heauier puniſhments.

Hoſea. 6.

Chriſoſt. de Sacer. lib. 4

Wee

Wee are next to conſider, how it is that *Iacob* accounts it a great mercy that he hath ſeene God, and yet his life is preſerued. Seeing the Lord is *the God of comfort*, how is it his preſence ſhould bring a terrour vnto men? it is his countenance that makes glad the hart: when hee hides his face the creature is troubled; but when he ſends forth his ſpirit, they are created, and the face of the earth is renued. *When thou didſt hide thy face* (ſaith *Dauid*) *I was ſore troubled.* How is it then that *Iacob* here ſhould ſay that the ſight of the face of God cauſeth death, and that his countenance ſhould confound man? *Adam* in Paradiſe in the ſtate of innocency was familiar with God, he ſaw and heard the Lord, and was comforted: from whence then commeth this change, that man cannot ſee the Lord and liue? Surely, the fault is not in the Lord, his countenance is the wel-ſpring of life: *hee is the Father of light, and the God of al conſolation.* The fault is in vs, in our ſinfull and peruerted nature. Faulty and weak eyes

How it is that the ſight of God terrifies man ſeeing he is the God of comfort

Pſal. 104. 29

The cauſe of this is not in the Lord but in our ſins.

eyes cannot behold the light without paine, not for any euill which is in the light, which is good and comfortable, but for the infirmitie which is in themſelues: euen ſo ſinful men cannot ſee the Lord without feare, not for any fault in the Lord who is merciful and gracious, but for that peruerſe diſpoſition which ſinne hath wrought in our ſelues. This made the Iſraelites to tremble, when they heard him, and made that holy Prophet *Eſay* cry out, *woe is mee*, when hee ſaw but a ſimilitude and repreſentation of his Majeſtie: who then may abide that Majeſtie in it ſelfe?

Exod.

Eſay.6.

Sin therefore is to be remoued if we would ſee the Lord with ioy.

Theſe three pillers of the Church, *Peter*, *Iames*, and *Iohn*, fell down to the ground aſtoniſhed at a ſmall manifeſtation of his glory: the brightneſſe of his glorious face ſhining like the Sunne confounded them, & how then ſhould they beare the glory of his diuinitie? And in vs it is this ſame ſinfull nature, which only hinders vs from the ſight & familiaritie of our God. What then ſhal we do but embrace the counſaile of the

Apoſtle

Apoſtle S. *Iohn? Whoſoeuer hath this hope in himſelfe* (namely to ſee God,) *purgeth himſelfe, euen as God is pure.* We muſt remoue our ſinnes, and draw the powers of our ſoules to ſome neerer conformitie with the Lord, if ſo be we hope to dwell with him. *For without peace and ſanctification, none can ſee the Lord.*

1. Iohn. 3.

Heb. 12.

But here againe it is to be asked, how ſayes *Iacob* he ſaw the face of God; ſeeing the Lord gaue *Moſes* this anſwere when he ſought a ſight of his face? *No man can ſee me and liue:* and we know that *Iohn* the Baptiſt ſaith, *No man hath ſeene God at any time, but the ſonne who is come from the boſome of the Father, he hath reuealed him.* How is it then I ſay, that *Iacob* here ſaith, *I haue ſeene God face to face.*

In what ſenſe ſaith *Iacob*, he ſaw the face of God.

I anſwere, that this is ſpoken in compariſon of other viſions and reuelations made to *Iacob* before: his meaning is no other but that hee had now ſeene the Lord by a more excellent and notable manner of apparition then euer

euer he had ſeene before. And where *Moſes* is ſaid to haue ſeene the Lord face to face, this is onely ſpoken in compariſon of *Moſes* with other Prophets, who had not ſo cleare a reuelation of the Majeſtie of God, as *Moſes* had: this is euident out of the Lords owne words. *If there be a Prophet of the Lord among you, I will be knowne to him by a viſion, and ſpeake to him by a dreame: my ſeruant* Moſes *is not ſo: who is faithfull in all my houſe, to him will I ſpeak mouth to mouth, not in darke words, and hee ſhall ſee the ſimilitude of the Lord?* Yea, let no man thinke becauſe of theſe words, that any of the Fathers ſaw the Lord as hee is; thou canſt not ſee the Sunne as it is. Hee that a farre off lookes to the Sea, ſayes truely that hee hath ſeene the ſea, but what is it that hee ſees in reſpect of that which hee ſeeth not? yea, wee cannot ſee a mortall man as he is; and how then ſhall wee ſee the Lord as hee is? If the Fathers had ſeene the Lord as he is, then all the Fathers had ſeene him in one manner

Neuer any man on the earth ſaw the Lord as he is.

manner of way; becauſe God in himſelfe is one ſimple and vndiuided eſſence: but they ſaw him many manner of wayes, in diuers formes and apparitions: to *Iacob* he appeared in a fiery buſh; to the Iſraelites in a cloude; to *Elias* in a ſoft and calme ayre; to *Eſau* in another manner of viſion: all which doe proue that hee ſhewed not himſelfe, neyther did they ſee him as hee is, but onely in ſuch manner of manifeſtation, as the Lord thought moſt expedient for the time.

Neither ſhall wee ſee the Lord in heauen as he is, and why?

But what ſpeake I of the ſight of GOD on the earth? wee ſhall not ſee him as hee is in the heauens. For euen thoſe holy Angels which ſtand about his throne, are deſcribed vnto vs, couering their faces with their two wings, witneſsing thereby, that there is a God of a more infinite glory, then they are able to comprehend. And no meruaile, for euery creature, Man or Angell is finite, a veſſell of limited and definite bounds: now ſure it is that no finite thing can comprehend that

that which is infinite, *that peace of God* promiſed vnto vs, *paſſeth all vnderſtanding: and theſe things prepared for vs, are ſuch as the heart of man cannot vnderſtand.* What then ſhall wee thinke of him who prepared them? muſt not his glorious Majeſtie by infinite degrees ſurpaſſe the reach of our vnderſtanding.

CHAP. XXVII.

What ſight of God wee ſhall haue in the heauens.

YEt I ſpeake not this to take away that ſight of God, which we ſhall haue in the heauens. It muſt be true which the Apoſtle ſaith, *Wee ſhall ſee him as hee is*, it being vnderſtood with theſe reſtrictions: Firſt, the ſight of God, which wee ſhall haue in heauen ſhall be perfect in reſpect of vs; the Lord ſhall dwell in vs fully, and repleniſh euery power and facultie of ſoule and body with his ioyfull preſence.

Hee

Hee ſhall fill my whole minde with his light, no darkneſſe ſhall be left in it: he ſhall quicken my whole heart, no more deadneſſe ſhall be in it; and the whole affections ſhall be repleniſhed with his peace and joy. Now the Lord dwels in vs but he fils vs not. Wee are yet hungry and thriſty: Wee know but in part, but in the heauens wee ſhall be filled perfectly with that preſence, *wherein is the fulneſſe of ioy*, the Lord ſhall then be *all things in all vnto vs.* 1

Now the greateſt meaſure of the ſenſe of mercy, is called by the holy ſpirit, a taſting, *taſt and conſider how gracious the Lord is*: but there is promiſed vnto vs a full ſatisfaction, *yee ſhall be ſatisfied: Inebriabor ab vbertate domus tuæ.* I call this ſight perfect in reſpect of vs, the Lord ſhall fill all that is in vs, wee ſhall deſire no more, but wee ſhall not be able to comprehend all that is in the Lord. *Auguſtiue* expreſſeth this by a proper ſimilitude; for hee compares the godly in the heauens to veſſels caſt into the ſea, were they neuer ſo large they

It ſhall be a perfect ſight in reſpect of vs.

ſhall be filled full of water; and yet that which they containe is nothing in comparison of that great abundance which is about them. So euery Godly man glorified in heauen, ſhall be fully filled with gods comfortable preſence, ſo that hee ſhall know no want, and yet ſhall he not be able to comprehend that infinit maieſtie, and peace, and ioy, and glory of the incomprehenſible God. Therefore ſaid I, that in reſpect of vs, wee ſhall haue in the heauens a perfect ſight of God, that is, ſo farre as we can be capable of him, *Menſuram plenam, & ſuperfluentem tunc dabit in ſinus veſtros*: a good meaſure, preſt and running ouer (ſaith our Sauiour,) ſhall be then giuen into your boſomes. *Luke.*

2 It ſhall be an immediate ſight.

Secondly, that ſight of God, that in heauen wee ſhall enioy, ſhall be immediate, and this is ſuch a ſight, as none can vnderſtand till wee get it. Yet to make it as plaine as we may, let vs compare it with that which we haue here in earth. The ſight that now we haue of God, is as through a glaſſe or a vail, that is,

is, by mediate reuelations. Now wee know him by ſeeing him in his creatures: wee know him by hearing him in his word: wee know him alſo euen in the earth by ſpirituall meditation, that begetteth ſome ſecret ſenſe of his mercy: yet all theſe are a walking by faith not by ſight, at the leaſt, but a dark ſight of God, & through couerings: but in the heauen we ſhall ſee him, not by halfes, but by an immediate ſight, which wee ſhall then beſt vnderſtand (as I ſaid) when wee ſhall attaine vnto it. The Lord of his mercy purge and prepare vs in time, & then haſten that day wherein we ſhall ſee him.

No ſight of God in heauen, except firſt we ſee him in earth: and hereunto three things are required. The light of his word.

And yet becauſe eternall life muſt be begunne on the earth, and that it is not poſsible wee can ſee God in the heauens, vnleſſe we haue firſt ſeene him in the earth; let vs take heed vnto thoſe three things whereby wee may attaine vnto the ſight of God. Firſt, remember that God without his own light cannot be ſeen: the eye ſuppoſe it be an organe of ſight, were it neuer ſo quicke, ſeeth

nothing in the darke; the Sunne without the Sunne cannot be ſeene: farre leſſe can the Lord be ſeene without the Lord. *In light* (ſaith the Pſalmiſt) *ſhall wee ſee light.* If therefore we would begin to ſee the Lord, *let vs walke in his light*, making his word a lanthorne to our feete, in all our wayes taking heede vnto it as vnto *a moſt ſure word*, and a light *ſhining in darkeneſſe*, therewithall joyning to the Lords prayer: *Open my eyes that I may ſee the wonders of thy law.*

Pſalm.

Peter.

A ſimilitude and cõformitie with God.

Secondly, wee muſt remember, that wee cannot ſee God without ſome ſimilitude and conformitie with him: Therefore ſaith Chriſt, *Bleſſed are the poore in ſpirit for they ſhall ſee God.* Among all the members of the body none can ſee the Sunne but the eye, becauſe of ſome ſimilitude that is betweene them. For as God hath ſet ἐν μεγαλόκοσμῳ in the great world, the Sunne and Moone in the firmament as inſtruments of light to ſerue it: ſo hath hee placed ἐν μικρόκοσμῳ in the little

little world (which is Man,) two eyes in the higheſt part of the body, as organes of light to ſerue him: but the eye being any way troubled or offended as wee ſee by experience, abhorres the light, wherein it otherwiſe delights: and after the ſame manner the minde of man polluted with ſinne, neyther can nor dare looke vp the Lord. *Oculus cordis perturbatus auertit ſe à luce iuſtitiæ, non audet eam contemplari*: the eye of the heart being perturbed (ſaith *Auguſtine*,) turneth it ſelfe away from the light of righteouſneſſe, and dares not behold it. And to the ſame effect he ſaith in another place, *Male viuendo videri à Deo potes, videre Deum non potes, bene autem viuendo, & videris, & vides.* If thou liue an euill life, thou ſhalt be ſeene of God, but ſhalt not ſee him; but if thou liue a good life, thou art not onely ſeene of him, but thou maiſt alſo ſee him. So neceſſary is this conformitie with God by ſanctification, that without it we cannot ſee God.

Auguſt. ſerm. 18.

Auguſt. ſerm. 10.

Thirdly to the ſight of God, there

3 Attention and conſideration.

is requiſite attention and conſideration, a meeke and quiet ſpirit, a heart ſtabliſhed by grace, ſeparated from other things, and fixed on the Lord, *Oculus circummactus non videt etiam quæ ante ſe ſunt:* a watering and reeling eye, ſees not thoſe things which are before it; & an vnſtable minde, toſſed too and fro with reſtleſſe cares and perturbations is not meete to ſee the Lord. When the Lord appeared to *Eliah* there went before him a mighty wind an earth-quake and fire; but God was not in any one of them, hee followed in a ſoft and ſtill voyce, to teach vs, that wee muſt haue meeke, ſetled, and pacified ſpirits, if we looke that God ſhould be familiar with vs: and wee muſt ſet the eyes of our ſoules ſtable and fixt on the Lord, attending on his ſhining mercies, like the eyes of ſeruants on their maiſters, euen vntill the Lord haue mercy vpon vs. Theſe are the principall helpes, wherby the ſight of God is begun in earth, which will be perfected in heauen.

CHAP.

CHAP. XXVIII.

The other thing wherein Iacob ſhewes his thankefulneſſe, is his obedience.

Verſe 31. *And the Sunne aroſe to him.*

THe other thing wherein *Iacob* vttereth his thankfulneſſe, is in the obedience he giues to the Lords calling, walking on in the journey, which God commanded him. Without this the other had beene nothing: for except we obey and ſerue the Lord in our callings doing that which is commanded vs, wherein can wee be thankfull to him? and truely there is no better token that we haue beene refreſhed by the countenance of God, who is the ſtrength of his people, then this, if with boldneſſe and ſpirituall courage we follow him where away he cals vs, albeit we ſhould finde neuer ſo many impediments before vs.

But it is to be marked, *Moſes* ſaith

Iacobs wound makes him not giue ouer his journey.

he halted as he went on in his iourney. This is the meruailous working of the Lord no doubt, that *Iacob* being hurt in the night & his thigh-bone disioynted, yet walkes vpon it in the morne, & the hurt which he receiued of the Lord ſtayes him not from going forward in the iourney which the Lord injoyned him. Wee ſhewed before how the children of God in their wreſtlings doe in ſuch ſort preuaile that they get no victory without a wound: who can ſay hee hath ſo fought againſt ſathan and ſinne that he hath not oftentimes ben buffeted by ſathan, and wounded by ſinne; yet ſuch is the gratious diſpenſation of the Lord, that as *Iacobs* hurt made him not giue ouer his iourney, but rather confirmes him to goe forward with greater boldneſſe now halting on one thigh, then before when he went vpon both ſtraight: ſo the Lord doth ſo diſpence the ſpirituall battailes of his children, that out of their manifold buffets and wounds which they receiue in this warfare, hee workes in them a greater

And the wounds which the Godly receiue in the ſpirituall combat make them ſtronger and more circúſpect.

hatred

hatred of ſinne & loue of righteouſnes, a greater attention and circumſpection in all their wayes, and a greater fernencie and zeale to run out the race which is ſet before them, and to renue the battaile againſt Sathan and ſinne.

Example hereof in *Dauid* and *Peter*.

And this wee may ſee cleerely in *Dauid*, who after his adultry and murther being renued by repentance, riſeth againe with a greater hatred of ſinne, and more earneſt deſire of mercy, then euer he had before. And did not *Peters* fall bring forth in like manner the like fruits in him that hee ſheds teares now more abundantly then anytime before? hee now ſtands boldly to confeſſe the Lord Ieſus before the Counſell, whom before he had denyed before a damſell; and in all the reſt of his life hee ſhewes himſelfe an example of godly zeale, labouring to confirme his brethren by a good conuerſation whom before hee had offended by his ſtumbling and falling. Thus the Lord by ſome one ſin wherein hee ſuffereth his children to haue experience of their weakeneſſe, wakeneth

wakeneth them to a narrower inquiſition of their ſinnes: for a ſmall paine in the head men run not to the Phiſition, nor to the water for a light ſpot in their garments, but if the defiling be great then wee doe take occaſion thereat to waſh away euen the ſmalleſt ſpot that is in them: ſo the godly when oftentimes they paſſe ouer ſmall ſins without remorſe, the Lord permits them to fall into greater, that ſo they may be moued to mourning and haſten to an earneſt reformation of all.

This commeth not of any goodneſſe in vs, but of the Lords meruailous diſpenſation. *Auguſt. ad Boniface. lib. 3. cap. 7*

Where wee are not to thinke that this commeth of any goodneſſe that is in vs, or in ſin which we haue brought forth, but of the excellent wiſdome and goodneſſe of God: *Deus etiam ſummus eſt medicus, qui benè nouit vti enim malis*, for God is that great Phiſition, who can vſe to good euen thoſe things which are euill: and it doth (ſaith the ſame Father) more aduance the glory of Gods goodneſſe, *etiam de malis bene facere quam mala eſſe non ſinere*, euen to draw good out of euill, rather then that he

he ſhould ſuffer euill not to be. Thus the Lord our God maketh all things ſerue and worke for the beſt to them that loue him: ſo as euen the wounds which we receiue in ſpiritual wreſtlings may well worke in vs a greater humiliation but ſhall not confound vs, ſo that we leaue not off the race & courſe to our heauenly Canaan; wherein if wee cannot alway runne in the ſtrength of the ſpirit with *Eliah*, yet let vs by Gods grace endeauour to halt forward with *Iacob*, at leaſt creepe forward towards our heauenly Father, as his little babes & children, who are but yet learning to walke, proceeding alway from ſtrength to ſtrength, till we appeare before the face of our GOD in Sion: whereunto the Lord that is the author and finiſher of our faith, the beginner & perfecter of our ſaluation, bring vs of his great mercy in Chriſt Ieſus. To whom with the Father & the holy Spirit, be all praiſe, honour and glory for euer and euer. Amen.

FINIS.



A CONDVIT of Comfort.

Full of ſweet Conſolations for all thoſe that deſire the comfortable ſweetneſſe of Ieſus Chriſt.

Written by that worthy man Mr. *William Cowper*, Miniſter of Gods word.

The fourth Impreſſion.

Corrected and amended: with ſome Prayers to be vſed in priuate families hereunto added.

LONDON:
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A CONDVIT of Comfort.

Rom. 8. 28.

Also wee know that all things worke together for the best to them that loue God; euen to them who are called according to his purpose.

My helpe is in the name of the Lord.

THis Chapter may be conueniently tearmed *a compend of Christian consolation*; for whereas many kinds of comforts are disperſed throughout the holy Scriptures for the ſtrengthening of the man of God, ſome of euery kinde, are here gathered together in one

one, and like choſen flowers pic
out of the word of God, are knit to
ther in one bunch, & preſented to the
who art a Chriſtian.

The ſumm and diuiſion of this Chapter.

There are two things onely whic
trouble vs in this life: The firſt is th
remanents of ſinne in our corrupt na
ture: this was ſuch a matter of griefe
to the holy Apoſtle, that it made hi

Rom. 7.24. to cry out; *O miſerable man that I am
who ſhall deliuer mee from this body
death?* So vnpleaſant was it to him
liue in that body wherein he found th
motions of ſin rebelling againſt the la
of God. And if the Apoſtle accoun
ted this burden ſo weightie to hi
alas, how ſhould wee complaine? an

Eſa. 31.15 what cauſe haue wee with *Ezechia*,
walke weakely in the bitterneſſe of ou
ſoules all our dayes, in whom the li
and power of that ſinning is far
leſſe reſtrained? Yet leaſt we ſhould b
ſo caſt downe with the ſenſe of ſinne
that we deſpayre and periſh, being ſwa

2 Cor. 4.9. lowed vp with griefe: the Lord fur-
niſheth vs with many comforts againſt

, from the beginning of this Chapter, to the middeſt of the 17. Verſe. The other thing which may diſcourage vs, is the manifold troubles that follow vs in following Chriſt.

For the Church of God on earth, *is as a Lilly among Thornes*, and our Lord Ieſus, *as an Apple tree among the trees of the Forreſt*: If wee delight to ſit vnder his ſhadow; and if his fruit be ſweet in our mouth, wee muſt be content to walke toward him through many ſharp afflictions: therefore are we commanded not onely to ſuffer afflictions as the good ſouldiers of Ieſus Chriſt, but alſo to reioyce in tribulations: and if wee cannot attaine to that perfection, at leaſt to count it exceeding joy, when we fal into diuers temptations: yet becauſe no chaſtiſement is ſweet for the preſent, it hath pleaſed the Lord of his Fatherly indulgence and pittie towards our weakeneſſe, to ſeaſon the cup of our bitter griefes with his ſweet comforts; which as hee doth in many other parts of holy Scripture,

Can.2. 2.

2.Tim.2.3.

Rom.5. 3.
Iam.1. 2.

Heb. 1. 2.

Heb. 12.

so especially from the 17. verse of the Chapter to the 30. wherein the Apostle abounds with consolation, shewing himselfe a faithfull steward in the house of God, most carefull to lead as it were by the hand, the weary sons and daughters of the liuing God, into the wine-celler, there to refresh and stay vs with the flagons of his wine, and to comfort vs with his apples, to strengthē vs with his hid Manna, and to make vs merry with that milke and Honny, which our immortall husband Iesus Christ hath prouided for vs, to sustaine vs that we faint not through these manifold tribulations, wherewith wee are compassed in this barren wildernesse.

Can.2.4.
Can.5.1.

That this is the Apostles purpose and order of proceeding in this Chapter, I thinke his conclusion makes it manifest, which you haue from the 31. verse to the end; wherein hee drawes all that he had said into a short summe, contayning the glorious triumph of a Christian ouer all his enimies: the triumph

triumph is first set downe generally in the 31. Verse, *what shall wee say then to these things? if God be with vs who can be against vs?* thereafter hee parts this generall in two; there is (would he say) but one of two that are against vs, eyther sinne or affliction: as for sinne, hee triumphs against it, verse 33. and 34. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? it is Christ who is dead, or rather who is risen againe, who is also at the right hand of God and makes request for vs.* As for affliction, hee begins his triumph against it, Verse 35. *Who shall seperate vs from the loue of Christ?* his answere mounts vp by a gradation, *will tribulation or anguish doe it?* yea, *will death it selfe doe it?* or that which is more, *will principalities and powers doe it?* verse 37. *In all these things wee are more then conquerours through him that loued vs.* Thanks be giuen to God, who alwaies makes vs to triumph in our Lord Iesus Christ.

Now in this verse as *Iacob* gaue his

sonnes his greatest blessing in the last roome, so the Apostle giueth to christians his greatest comfort in the last roome, whereof this is the summe: our afflictions are so farre from being prejudiciall to our saluation that by the contrary, through the Lords meruailous working they tend to the aduancement thereof, and he inlargeth the comfort: Not onely afflictions but all *other things worke for the best together to them that loue the Lord.* The parts of the Verse are two: the first containes the comfort: the second, a discription of the persons to whom the comfort appertaineth. Now I come to the words.

Our troubles are many but our comforts are more then our troubles. *Psa.* 31.19

Also: that is, besides all the comforts which I haue giuen to you before, I giue you yet this further: learning vs, that albeit our troubles be many, yet our comforts are more: *many* (saith *Dauid*) *are the troubles of the righteous: but the Lord deliuereth them out of all.* As if hee would say for euery trouble, the Lord hath a seuerall deliuerance.

Euery

Euery temptation (ſaith the Apoſtle) hath the owne iſſue. Euery horne that riſeth againſt vs to puſh vs, hath attending vpon it an hammer to repreſſe it, (ſaith the Prophet.) *Eſau* mourned vpon his father *Iſaac*, although hee was prophane, yet he cryed pittifully, *Haſt thou but one bleſſing my Father* But we (with the holy Apoſtle) may bleſſe our heauenly Father, who comforteth vs ſo in all our tribulations, that as the ſufferings of Chriſt abound in vs, ſo our conſolations abound through Chriſt: not one but manifold are his bleſsings, and the ſtore-houſe of his conſolations can neuer be emptyed. The Lord our God hath not dealt nigardly nor ſparingly with vs, but a good meaſure of conſolations preſſed downe and running ouer, hath hee giuen to vs in our boſome, his name be prayſed therefore; and yet how little is all this that wee now receiue in compariſon of thoſe ineſtimable ioyes of God that hee hath prepared for vs; the like whereof the eye neuer ſaw, the eare

Zac. 1. 21.

2. *Cor.* 1. 5.

Luke. 6. 38.

1 *Cor.* 2. 9.

neuer heard of, and the heart cannot vnderstand: surely, the greatest measure of comfort that wee haue in this life, is but the earnest penny of that principall which shall be giuen to vs hereafter. If the earnest be so great, what shall be the principall? If the
Psa.17.15 first fruites of the heauenly Canaan be
Psa.16.11 so delectable, how shall the full masse thereof aboundantly content vs, when we shall behold the face of our God in righteousnesse, and shall be satisfied with his Image; when wee shall be filled with the fulnesse of joy, which is in his presence, and with those pleasures which are at his right hand for euermore.

CHAP. XXII.

The Priuiledges of a Christian cannot be knowne of them who doe not possesse them.

WEe *know*. If you ponder the Apostles words, you shall finde, that

that by an Emphasis he restraines this knowledge to the Children of God, excluding Worldlings and Naturalists from it. *The spirituall man discerneth all things: but hee himselfe is iudged of no man. A naturall man cannot vnderstand the things that are of God.* The Gospel is wisedome indeede; but Wisedome among them that are perfect. Euery article of our faith, and point of Christian Doctrine; euery Priuiledge of a Christian is a Mistery; therefore no meruaile that the Gospell be foolishnesse to the naturall man who perisheth. And this doth draw vs to consider that the excellent things of Christianitie can be knowne of none, but of those that possesseth them. The value, or rather vanitie of earthly Iewels, hath beene better knowne of some that neuer enioyed them, then of them who possessed them: but the Iewels of gods kingdome, such as Peace, Righteousnes, ioy in the holy ghost, can be known of none but of the Christian only, who enioyes them. The new name giuen to

1. Cor. 2. 14. 15.

1. Cor. 2. 7.

1. Cor. 2. 6.

Rew.2.17. the Christian, who can know but hee that hath it? and none can know what is the sweetnes of hid Manna, except hee tast it: therefore saith the Psalmist, Psal.34.8. *Tast and consider how gracious the Lord is*, telling you that the graciousnesse of the Lord cannot be considered by him who neuer did tast it. If you goe to speak to a worldling of inward peace, of spirituall joy, or of the priuiledges of a Christian, you shall seeme to him a Barbarian, or one that speaketh a strange language, which he vnderstandeth not; or if he himself speak of them which hee hath learned by hearing or reading; yet shall he speak like a Bird, vttering voyces which shee vnderstandeth not. As a bruite beast knoweth not the excellency of mans life, and therefore delighteth it selfe with hay and prouender, seeking no better because it knoweth no better: so the naturall man knoweth not the excellency Act.26.24 of a Christian, and therefore disdaynes him, counting him a foole, a mad man, and the off-scumme of the world: hee taketh

taketh the dongue of the earth in his armes for his inheritance, let him haue the portion of *Esau, that the fatnesse of the earth may be his dwelling place:* let his wine and his wheat abound to him, hee cares for no more, he knowes not what it is, to haue his soule made glad with the countenance of God. This is your miserable condition, O ye wretched worldlings, yee are cursed with the curse of the Serpent; yee creepe, as it were on your bellyes, and licke the dust of the earth all the dayes of your life; yee haue not an eye to looke vp to heauen, nor a hart to seeke those things which are aboue: most fearefull is your estate, wee warne you of it, but it is the Lord who must deliuer you from it.

1 Cor. 4. 13.

Gen. 27. 39

Psal. 4. 7.

Genes. 3.

Gal. 3. 1.

This resolute knowledge is the mother of spirituall courage, constancie and patience: therefore the Apostle vrgeth it in this place, that the Christian may be made thereby strong and patient in tribulation; and indeed what needes hee feare in the euill day; yea, though

Resolute knowledge is the mother of patience.

Psal. 42. though the earth should be remoued, and the mountaines fall into the middest of the sea, who knoweth that the Lord sitteth on his throne, hauing the whole world as a glasse Sea before him, gouerning all the alterings, changes and euents of things therein to the good of them that loue him? Oh that we had profited so much in the schoole of Christ all our dayes, that without any doubting or making any exception, wee could beleeue this which here the Apostle layeth for a most sure ground of comfort, that so wee might change all our thoughts and cares into one; namely, how to grow in the loue of God, that in a good conscience wee might say to the Lord with *Peter*, *Lord thou knowest I loue thee*: and as for the rest of our feares, griefes, and temptations, which many times doe so compasse vs that to our judgements vvee can see no out-gate: cast all the burthen of them vpon the Lord, who careth for vs; and hath giuen vs this promise for a *Præmunire*. *All comes for the best.*

Rev. 4.

Psal. 37.

The

The Souldier with courage entreth into the battaile, vnder hope to obtaine the victory: the Marriner with boldneſſe committeth himſelfe to the ſtormie ſeas vnder hope of vantage: and euery man hazardeth in his calling, and yet are they all but vncertaine venturers, and know not the end: but the Chriſtian *runnes not as vncertaine; but as one ſure to obtaine the Crowne:* for he knows that *the God of peace ſhall ſhortly tread Sathan vnder his feet.* 1 Cor. 9. 26 Ro. 16. 20.

What then? ſhall he not with courage enter into that battell, wherein hee is made ſure ere euer hee fight that all the warriers of Ieſus ſhall become *more then Conquerours through him?* If wee will onely ſtand ſtill, we ſhal ſee the ſaluation of the Lord. *Gedion* and his three hundred fought againſt the great hoſt of Midian without feare, becauſe hee was ſure of victory. *Dauid* made haſt and ran to encounter with *Goliah*, becauſe hee was perſwaded, the Lord would deliuer him into his hands. The Iſraelites ſpared not to enter into the flood Rom. 8. 27. Exo. 14. 13 Iud. 7. 19. 1. Sam. 17. 48.

flood of Iorden, becauſe they ſaw the
Ioſua.3.16. Arke of God before them, diuiding the waters: and ſhall onely the Chriſtian ſtand aſtoniſhed in his temptations, notwithſtanding the word of God goe before him to reſolue him that whatſoeuer fall out ſhal work for the beſt vnto him? The Lord increaſe vs, & make vs abound more and more in loue of our God, for perfect loue caſteth out feare. The Lord ſtrengthen our faith, that through theſe miſtie clouds of affliction, which now compaſſeth vs, wee may ſee that comfortable end, which the light of God hath diſcouered vnto vs.

But wee are to beware of the ſubtile ſleights of Sathan, who to the end hee may ſpoile vs of this comfort in trouble endeauoureth by many meanes, eyther to quench this light of God in our mindes, or elſe to darken and obſcure it by the precipitation of our vnbeleeuing hearts, carrying vs headlong to iudge of the workes of God by their beginnings; and to meaſure our ſelues

Iudge not of Gods working before the end, for that doth greatly impaire our comfort.

in

in trouble, by our preſent eſtate and condition, not ſuffering vs to tarry while we ſee the end: whereof it comes to paſſe that our hearts being toſſed to and fro with reſtleſſe perturbance, like trees of the forreſt ſhaken vvith the winde; in our neceſsities wee haſten to be our owne prouiſors: in our dangers, we will be our owne deliuerers, & euery way wee become the caruers of our owne condition: we haue ſo much the more to beware of this precipitation, becauſe the deareſt ſeruants of God haue fallen through it into fearefull ſinnes againſt the Lord their God, and breed great vnquietneſſe vnto themſelues. When *Dauid* was in extreame anger in the wilderneſſe of Maon, hee ſaid in his feare *that all men were lyers*: O what a blaſphemie! that euen the promiſes of God, made to him by *Samuel* the Lords prophet were but lies: and how many times thought hee (in his other troubles) that God had forgot to be mercifull, and had ſhut vp his tender mercies in diſpleaſure? But when

when hee saw the end, then was he compelled to accuse himselfe, to giue glory to God, and to say : *I should haue beene dumbe and not opened my mouth, because thou didst it : I said it in my feare,* but now I see, *precious in the sight of the Lord is the death of his Saints.* As this precipitation made *Dauid* to stumble and fall, so will it carry vs also to the like inconuenience too, except we beware of it: for if we should looke to *Lazarus* in the dongue-hill full of byles and sores, hauing no comfort but from the dogges, and compare him with the *Rich-man* clothed in purple, & faring daintely euery day, what can wee judge, but that *Lazarus* is the most miserable of the two ? yet tarry while the Lord haue ended his worke, and *Lazarus* be conuayed to *Abrahams* bosome, & the *Rich-glutton* be gone to his place, then shall truth appeare manifestly, *All things worke together for the best to them that loue God.* Let vs learne therefore to measure the euent of things, not by their present

Psal. 77. 9.
Psal. 39. 9.
Psal. 116.
Luk. 19. 19

he preſent condition, but by the predicti-
gion of Gods word. Let vs cleaue to his
oul promiſe, and waite on the *Viſion which*
m ath his owne time appointed, it ſhall ſpeak Abac. 2. 3.
it in t the laſt, and ſhall not lie: though it tar-
s in y let vs waite for it, it ſhall ſurely come,
f hi nd not ſtay. Let vs goe into the ſanctu-
Da- ry of God and conſider the end, there
rry ſhall wee finde and learne, that there is
oo, no peace to the wicked, howſoeuer they
uld flouriſh for a time, and that it cannot
ill be but well with them that feare the
m- Lord: *Marke the vpright man, and* Pſa. 37. 37
m- *behold the iuſt; for the end of that man is*
ed *peace: but the tranſgreſſours ſhall be de-*
y *ſtroyed together, and the end of the wic-*
u *ked ſhall be cut off*: So both in the trou-
et bles of the Godly, and proſperitie of
is the wicked, wee are bound to ſuſpend
o our judgement till we ſee the end.

CHAP. III.

Many working inſtruments of contrary qualities and intentions in the world, yet agrees all in one end.

All

All things worke together. O wha
a ſingular Priuiledge hath th
Chriſtian, that not onely afflictions
but all things whatſoeuer workes fo
the beſt: and not onely ſo, but they
worke together for the beſt to him
Many working inſtruments is there i
the world, their courſe is not one, they
communicate no counſels; yea, their in
tentions oftentimes are contrarie, ye
the Lord brings all their waies to thi
one end, *to the good of them that lo*
him. Where euer they be, in regard o
place: what euer they be in regard o
perſons; what euer their purpoſes be
howſoeuer diſagreeing amongſt them
ſelues; yet ſuch is the power and pro
uidence of that ſupreame Gouernou
our heauenly Father, that *all of them*
worke together to the good of them tha
loue him: and herein doth his power &
wiſdome appeare more clearly, then i
the tempering of this great vniuerſe,
making Elements of ſo contrary qua-
lities to meete together, and agree in
one

one pleasant harmony. For the illustration of this, let vs marke but one example for all: *Iacob* sends his sonne *Ioseph* to Dothan to visite his brethren; his brethren cast him into the pit, *Reuben* relieues him; the Merchants of *Midian* buy him, and sell him againe to *Potiphar*, his Mistresse accuses him, his master condemnes him, the Butler (after long ingratitude) recommends him, and *Pharaoh* exalts him. O what instruments are here! and how many hands are about this one poore man of God? but how doth the Lord direct them all? yea, besides their owne intention to further *Iosephs* aduancement in *Egipt* for his owne good, and the good of his Church. But now to the particulars. Gen. 37.

There is nothing in the world, which workes not for our weale: All the workes of God, all the stratagems of Sathan, all the imaginations of man are for the weale of Gods children, yea, out of the most poysonable things, as sinne and death, doth the Lord draw healthfull and medicinall preseruatiues

All the workes of God are for the best to his children.

to them that loue him. *All the wayes of the Lord* (saith *Dauid*) *are mercy and truth:* marke what hee saith, and make not thou an exception where God hath made none, (*all*, none excepted;) but be thou strengthened in Faith, and giue glory to God, saying with patient *Iob*, *albeit the Lord would slay mee yet will I trust in him.*

Psal.25.

Iob.13.15.

Sometimes the Lord walkes in the way of anger, seeming angry with his Children, and to walke stubbornely against them, which hath mooued them to poure out the like of these pittifull lamentations: *the arrowes of the Almightie are vpon mee* (saith *Iob*,) *the venime whereof doth drinke vp my Spirit, and the terrours of God fight against me: Thou sets me vp as a marke against thee, and makest me a burthen to my selfe. Thy indignation lyeth vpon me* (saith *Dauid*,) *yea, from my youth I haue suffered thy terrours, doubting of my life. For felicitie I haue had bitter griefe* (saith *Ezechia*) *for the Lord like a Lyon brake my bones, so that I chattered like a Swallow, and mourned*

Iob.6.4.

Psal.88.7.

Esa.38.17.

mourned like a Doue. I am troubled on euery side (saith the Apostle,) *hauing fightings without and terrors within*: and yet in all these the Lord hath a secret way of mercy, wherein hee walkes and workes for the comfort of his children; which albeit for the present we cannot perceiue, and can see no other oftentimes but that the Lord hath taken vs for his enimies: yet in the end we shall be compelled to acknowledge it, and confesse with *Dauid, O good was it for me O Lord, that euer thou correctedst me*: Therefore also said the Apostle, the Lord is meruailous in his Saints: and the Apostle cryeth out, *O the deepenesse of the riches both of the Wisedome and Knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out?* His glory is great when he worketh by means; his glory is greater when hee worketh without meanes; but his glory shineth most brightly when hee worketh by contraries.

2. Cor. 7. 5.

Iob. 13. 24.

Psal. 119.

2. Th. 1. 10.

Rom. 11. 35

It was a great worke that hee did open the eyes of the blinde, but greater

The Lord workes by meanes, without meanes, & by contraries, and then is his glory greateſt.

that hee did by application of ſpittle and clay; ſuch meanes as are meeter to put out the eyes of the ſeeing man, then to reſtore the ſight of a blind man. So hee wrought in the firſt creation, cauſing light to ſhine out of darkneſſe: ſo alſo in the worke of Redemption, for by curſed death, hee brought happy life; by the Croſſe he obtayned the Crowne: and through ſhame hee went to glory: and this ſame order the Lord keepes yet in the worke of our ſecond Creation, which is our regeneration; hee caſteth downe, that hee may raiſe vp; hee kils and hee makes aliue; hee wounds and hee will binde vp; he wounds and he will heale; hee accuſeth his Children of ſinnes, that ſo they may get remiſsion of their ſinnes; hee troubleth the conſciences that ſo he may pacifie them; and in a word, the meanes which hee vſeth in working are contrary to the worke it ſelfe which he entends to performe towards his Children. Hee ſent a fearfull darkeneſſe on *Abraham*, but afterward communicated

communicated vnto him a ioyfull sight, hee wrestled with *Iacob*, and shooke him too and fro; but in the end blessed him: hee stroke the Apostle *Paul* with blindnesse, and then opened his eyes, that he might know the Lord Iesus: he frownes for a while vpon his owne, as *Ioseph* did vpon his brethren, but in the end with a louing affection shall hee imbrace them: hee may seeme angry at thy prayers, as he put backe the petition of the woman of Canaan; but at length will graunt a fauourable answere vnto them: therefore let vs now learne to possesse our soules in patience: let the Lord worke by any meanes it pleaseth him: It is enough that wee know, *all the wayes of God* (yea, euen when hee dealeth most hardly with his children) *are mercy and tends to the good of those that loue him.*

Gen. 43.

Mat. 15. 22.

CHAP. IIII.

All Sathans stratagems worke for the best to the godly.

AND as for Sathans ſtratagems, it is alſo out of doubt that they *worke for the beſt to them that loue the Lord*, not according to his purpoſe indeede, but becauſe the Lord trappeth him in his owne ſnare. If vnder the ſerpents ſhape he deceiued *Adam*, vnder the ſerpents name ſhall the Lord curſe him, and all thoſe weapons whereby he entends to deſtroy the worke of Gods grace in vs, ſhall the Lord make forcible to deſtroy the workmanſhip of Sathan in vs, I meane that whole baſtard generation of ſinfull affections which Sathan hath begotten vpon our mutable nature by a moſt vnhappy and vnlawfull copulation: the experience of all the Saints of God will proue this, that Sathan by his reſtles temptations doth deſtroy himſelfe, which is moſt euident both in his temptations for ſin, which tend to deſperation, as alſo in his temptations to ſin which tend to preſumption. Euery accuſation of the conſcience for by-paſt ſins is a preparatiue to the child of God to keepe him from ſinne

How Sathans temptatiõs for ſinne doth good to the chriſtian.

ſinne in time to come; hee reaſoning with himſelfe after this manner: if my enimie doth ſo diſquiet my minde with inward terrors, for thoſe ſins which fooliſhly I did by his inticement, why ſhall I harken to him any more hereafter, and ſo increaſe the matter of my trouble? for what fruit haue I of all the ſinnes whereof I tooke pleaſure, but terrour and ſhame? and ſhall I looke that this forbidden Tree ſhall render any better fruit hereafter? O what a faithleſſe traitor is Sathan? he inticeth man vnto ſinne, and when hee hath done it hee is the firſt accuſer and troubler of man for ſinne: When hee workes in vs he is a tempter; when we haue finiſhed his worke (which is ſinne) he is an accuſer of vs to the iudge; and when hee returneth, he returneth as a troubler and a tormenter of vs for our ſins: ſtop thy eare therefore O my ſoule from the voyce of this deceitfull enchaunter. His temptations againe vnto ſinne are ſo many prouocations, ſpurring vs forward to the throne of

Shall I heare and truſt the enimie of my ſoule that hath deceiued me ſo often?

grace: for whilſt we finde his reſtleſſe malice purſuing that ſparkle of ſpirituall life, whereby the Lord hath quickned vs, and our owne weakneſſe, and inhabilitie to reſiſt him: then wee are forced with *Iſrael* in *Ægipt*, to ſigh for the thraldome, and to cry with *Ioſias*, *O Lord our God we wot not what to doe, but our eyes are turned toward thee.* And who feeles not this? that the grace of feruent prayer (wherein otherwiſe wee faint, our hands being more ready to fall downe then the hands of *Moſes*, except they be ſupported) is greatly weakened and abridged in the children of God by the buffets of Sathan: So they weakened the holy Apoſtle, and ſtirred him vp to ſuch feruency in prayer that hee beſought the Lord thrice, that is, many times, to deliuer him from them: Yea (which is more) the Lord made them effectuall meanes to beate downe the power of naturall pride in him, leaſt hee ſhould haue ben exalted out of meaſure through the greatneſſe of his reuelations. A wonderfull worke

1 Cor. 12.7

that

that the Father of pride becommeth againſt his wil a repreſſer of pride: and hee who firſt powred this poyſon into the nature of Man, is made (contrary to his entent) an inſtrument to ſuppreſſe it. Thus the Lord our God outſhooteth Sathan in his owne bow, and with the ſword of *Goliah* eutteth off his owne head: his holy name be prayſed therefore for euer.

Now as concerning outward afflictions it is true that as the philiſtins could not vnderſtand *Sampſons* Riddle, how *ſweet came out of the ſower, and meate out of the eater*: ſo can no worldlings vnderſtand that *tribulation bringeth out patience*: and that our *light and momentany afflictions cauſeth vnto vs a far more excellent and eternall waight of glory*: but the Children of God haue learned by experience, that albeit no viſitation be ſweet for the preſent, yet afterwards it bringeth the quiet fruit of righteouſneſſe vnto them who are thereby exerciſed; and that there is more ſolide ioy *in ſuffring rebuke with Chriſt then in all the*

*Iud.*14.14.

*Rom.*5.3.

2 *Cor.*4.17.

How afflictions are profitable to a Chriſtian.

*Heb.*11.25

the pleasure of sinne which endure but for
Exo.15.15. *a season.* For as *Moses* the mediator of the old Testament by his prayer made the *bitter waters of Marah sweet,* that the *Israelites* might drinke of it; so Iesus the mediator of the new testament by his passion hath mittigated to his children the bitternesse of the Crosse; and not onely mixed it with ioy, but
Luk.15.12 made it most profitable. The forlorne son concluded neuer to returne home to his Father till hee was brought low by affliction. And many in the Gospell were forced by corporall diseases to run to Iesus, where others enjoying bodily health did nothing but disdaine him. The earth which is not tilled and broken beares nothing but Thornes and Bryers: the Vines waxe wilde by time except they be pruned and cut: so would our vaine hearts ouergrow with vilde affections if the Lord by sanctified trouble did not continually
Lam.3.27. manure them. Therefore said *Ieremie*
Psal.1.19. *it is good for a man to beare the yoke in his youth:* and *David* confessed, *it was*

good

good for him that hee was afflicted. Yea, (our Sauiour ſaith) *euery branch that beares fruit, my heauenly Father purgeth it that it may bring forth more fruit.* No worke can be made of gold and ſiluer without fire, and ſtones are not meete for pallace worke except they be poliſhed and ſquared by hammering; no more is it poſsible that wee can be veſſels of honour in the houſes of our God, except firſt wee bé fined and melted in the fire of affliction; neither can wee be as liuing ſtones to be placed in the wall of the heauenly *Ieruſalem*, except ſo long as wee be here, the hand of God beate vs from our proud lumps by the hammer of affliction. As ſtanding waters putrifies and rots, ſo the wicked feares not God (ſaith the Pſalmiſt) becauſe they haue no changes; *and Moab keepes his ſent* (ſaith the Prophet) *becauſe he was not powred from veſſell to veſſell, but hath beene at reſt euer ſince his youth.* And therefore O Lord rather then we ſhould keepe the old ſent of our naturall corruption, and liue

Ioh. 15. 2.

Ier. 44. 11.

liue in careleſſe ſecuritie without the feare of thy holy name, and ſo become ſit-faſts in our ſin; no, rather O Lord change thou vs from eſtate to eſtate, waken vs with the preſence of thy hand; purge vs Lord with thy fire, and chaſtice vs with thy rods; alway O Lord with a proteſtation, that thou ſtand to thy promiſe made to the Sons of *Dauid*, *I will viſite them with my rods, if they ſinne againſt mee: but my mercy will I neuer take from them.*

CHAP. V.

How death alſo worketh for the beſt to Chriſtians.

THe ſame comfort wee haue alſo againſt death, that now in Chriſt Ieſus it is not a puniſhment of our ſinnes, but a full accompliſhment of the mortification of ſinne both in ſoule and body; for by it, all the Conduits of ſinne are ſtopped, the weapons of vnrighteouſneſſe broken: and though our

our bodyes ſeeme to bee conſumed, yet they are but ſowne like graines of Wheate into the field and husbandry of the Lord, which muſt dye before they be quickned; but in the day of harueſt, ſhall ſpring vp againe moſt glorious, and ſhall be reſtored by the ſame holy ſpirit who now dwels in them: and as for our ſoules they are releaſed out of this houſe of ſeruitude, and that they may depart and turne to him from whom they came: therefore haue I compared death to the red ſea, wherein *Pharaoh* and his Egyptians were drowned, and ſancke like a ſtone to the bottome, but the Iſraelites of God went through to their promiſed Cannan: ſo ſhall death be vnto you, O miſerable Infidels, whoſe eyes the God of this world hath ſo blinded, that no more then the blinde Egyptians, can you ſee the light of God that ſhineth in Goſhan, that is, his Church, although you be in it: to you (I ſay) your death ſhall be a ſea of Gods vengeance, wherein you ſhall be drowned, and ſhall ſincke with

Death compared to the red ſea, wherin the Egiptians were drowned, and the Iſraelits wēt through to Canaan. *Rom.* 8.

with your ſinnes heauier then a Milſtone about the neck of your ſoules to preſſe you downe to the loweſt hell. But as for you that are the Iſraelites of God, yee ſhall walk through the valley of death, and not neede to be afraid, *Pſal. 13.* becauſe the Lord is with you, *his ſtaffe and his rod ſhall comfort you*: albeit the terrours of Hell, the horrour of the graue, the guiltineſſe of ſinne, ſtand about thee like mountaynes, threatning to ouerwhelme thee; yet ſhalt thou goe ſafe through the land of thine inheritance, *Exo. 15. 11* where with *Moſes* and *Meriam*, and all the Children of God, euen the Congregation of the firſt borne, thou ſhalt ſing prayſes ioyfully to the God of thy ſaluation. And thus we ſee how that not onely our preſent afflictions, but Sathan, ſinne and death are made *to worke for the beſt to them that loue the Lord.*

CHAP.

CHAP. VI.

How the plots and imaginations of men worke for the beſt to the Chriſtian.

NOw in the laſt roome concerning the imaginations of men againſt vs, wee ſhall haue cauſe to ſay of them in the end, as *Ioſeph* ſaid to his brethren, *you did it vnto me for euill, but the Lord turned it vnto good.* The whole Hiſtory of Gods booke, is as a cloude of manifold witneſſes concurring altogether to confirme this truth: I content my ſelfe therefore for all to bring one. When *Dauid* was going forward in the battaile againſt Iſraell with *Achiſh* King of Gath, vnder whom hee ſoiourned for a while in the time of his baniſhment, the remnant Princes of the Philiſtines, commanded him to goe backe; and this they did for the worſe to diſgrace him, becauſe they diſtruſted him, but the Lord turned it to him for the beſt: conſider *Dauids* eſtate

eſtate and yee ſhall ſee him ſet betwixt two great extremities. If he had gone backe of his owne accord, the Philiſtines might haue blamed him & handled him as an enimie: if hee had come forward hee ſhould haue beene guiltie of the bloud of Iſraell, and eſpecially of *Saul* the Lords annointed, who was ſlaine in that battaile.

In this ſtrait the wit of man can find him no out-gate, but the prouident mercy of God deliuers him in ſuch ſort, that no occaſion of offence is giuen to *Saul* and his people, becauſe *Dauid* came not againſt them: neyther yet could the Philiſtines condemne him becauſe hee went back by their commaund. So notable a benefit did *Dauid* receiue euen by that ſame deede wherein his enimies thought they had done him a notable ſhame: and this ſhould learne vs in the ſtraighteſt extreamities wherevnto men can driue vs, to depend on the Lord, and euer then to hope for an out-gate when we ſee none: for ſuch is thy prouidence O Lord, whereby in mercy thou

thou watcheſt ouer thoſe euils that are intended againſt them, that by thee they are turned into good to them.

If this comfort belong to euery member, much more to the whole body and ſtate of the Church.

And here we haue further to conſider, that ſeeing this is the priuiledge of euery one that loues the Lord, much more muſt it appertaine to the whole Church of God. It is the portion of *Abraham* being the father of the faithfull and one of Gods children, *I will bleſſe them that bleſſe thee, and curſe them that curſe thee*: and ſhall it not belong (thinke wee) to all the congregation of the firſt borne? will not the Lord be *a Wall of fire round about Ieruſalem, and the glory in the midſt of her? will he not keepe her as the apple of his eie?* Zac. 2. 5. *Shall not Ieruſalem be as a cup of poyſon vnto all her enimies, and a heauy ſtone?* Zac. 12. 2. Yea ſurely, all that lift vp themſelues ſhall be torne, though all the people of the earth be gathered together againſt it, the weapons made againſt her ſhall not proſper, & euery tongue that ſhall riſe againſt her in iudgement ſhall be condemned. This is the heritage of the

Lords seruants, & the portion of them who loue him. For the Church is the
Gen.7.18. Arke of God which may mount vp higher as the water increaseth, but cannot be ouerwhelmed: the bush
Exod.3.2. which may burne, but cannot be consumed: the house built on a rock which
Mat.7.15. may be beaten with the winde and raine, but cannot be ouerthrowne.

Enimies of Gods Church looke to their end.

The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reproued Kings for his Churches sake: and hee gouerneth all the kingdomes of the earth in such sort that their risings & fallings, their changes and mutations are all dispensed for the good of his Church: for there is but one of two sentences wherein all the Iudges of the world may iudge of themselues and see cleerly their end: eyther that which *Mordecai* said to *Ester*,
Ester.4.14. *Who knowes if for this thou art come to the Kingdome, that by thee deliuerance might come to Gods people?* Or else that which *Moses* in Gods name said to *Pharaoh* (the first oppressor of Gods Church

Church in his adolescency) *I haue set thee vp to declare my power, because thou exaltest thy selfe against my people.* How miserable then are they who when they are highest, abuse their power to hold the people of God lowest?

Haue they not cause to feare lest the Lord haue set them vp against him as an obiect of his power and Iustice? If we will marke the course of the Lords proceeding euer since the beginning of the world, wee shall finde that as he orders the state of earthly power for the accomplishment of his will concerning his Church; so euermore a blessing followes them who are instruments of her good: and by the contrary an ineuitable curse followes them who are the instruments of her euill.

When the Lord concluded to bring his Church from Canaan, to sojourne in Egypt, hee sent such a famine in Canaan as compelled them to forsake it: but made plenty in Egypt by the hand of *Ioseph* whom the Lord sent before as a prouider for his Church: and by

whom *Pharaoh* was made so fauourable to *Iacob*, that hee was allowed to dwell in Goshen; but when such time came that hee would translate his Church from Egypt to Canaan, then hee altered *Pharaohs* countenance; hee rayled vp a new king which knew not *Ioseph*, and turned the Egyptians hearts away from Israell, so that they vexed Israell, and caused them to serue by crueltie: and all this the Lord did to the end his people should become weary of Egypt, and inforced by violence to make forward to Canaan, whereas otherwise (as it well appeares,) if they had beene dandled as in the beginning, they would haue neglected the promised land, and contented themselues with Onions & Flesh-pots of Egypt. Thus *Pharaoh* by his obstinacy brings on himselfe his iust deserued punishment; and the Lord workes to his people their vndeserued deliuerance: and afterward, when the sins of his people grew to that ripenes, that they had caused their dayes to draw neere, and were come to their terme,

terme, the Lord ſtirred vp the King of Babell as the rodde of his wrath, and ſtaffe of his indignation, hee ſent him to the diſſembling Nation, and gaue him a charge againſt the people of his wrath, to take the ſpoyle and the pray, and to tread them vnder feete like mire in the ſtreetes: and then that the Lord might be auenged of the ſins of Iſrael, hee ſubdued all Kingdomes round about them vnder the King of Babel, that no ſtop or impediment ſhould be in their way to hold off the judgemeut from them: but yet againe, when the Lord had accompliſhed all his workes vpon Mount Sion, and the appoynted time of mercy was come, & the ſeauenty yeares of Captiuitie was expired, then the Lord viſited the proud heart of the King of Aſhur, and for his Churches ſake, hee altered againe the gouernement of the whole earth, tranſlating the Empire to the Medes and Perſians, that *Cyrus* the Lords annoynted might performe to his people the promiſed deliuerance.

Ezech.22.4

Eſay.10. 5.

Eſa.10.12.

The gouernment of the whole earth altered for the Churches ſake.

All which ſhould learne vs in the greateſt changes and alterations which can fall out in the world, to reſt aſſured, that the Lord will worke for the good of his Church, though the earth ſhould be moued and the mountaines fall into the middeſt of the ſea, yea, though the waters thereof rage and be troubled, yet there is a Riuer whoſe ſtreames ſhall make glad the Cittie of our good God in the middeſt of it, and therefore it ſhall not be moued: yea, they who ſhould be as nurſing Fathers and Mothers to the Church of GOD may forſake her, and become her enimies: but aſſuredly they ſhall periſh, and comfort and deliuerance ſhall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the Philiſtines hands to humble the Iſraelites for their ſins, but it ſhall be taken from them, and the day ſhall come, wherein wee ſhall with ioy draw water out of the Wels of ſaluation, and prayſe the Lord, ſaying: *Though thou wert angry with*

Pſal. 42.

Eſay. 12. 1.

with me, thy wrath is turned away, and thou comfortest me. Yea, Sion shal cry out, and shout for ioy, for great is the holy one of Israell in the middest of her: and therfore in our lowest humiliations, let vs answere our aduersaries: reioyce not against me, oh mine enimie, though I fall, I shall rise; and when I shall sit in darkenesse the Lord is a light vnto me: I will beare the wrath of the Lord, because I haue sinned against him, vntill hee shall pleade my cause and execute iudgement for mee, hee will bring me forth to the light and I shall see his righteousnesse: then hee that is mine enimie shall looke vpon it, and shame shall couer him who said to mee, *What is the Lord thy God?* *Mich.7.8.*

CHAP. VII.

What is a Christians best.

WHat *is the Lord thy God?* Now shall hee be troden vnder as the mire in the street: yea so let al thine enimies perish O Lord.

For the beſt. This *beſt* is no other thing, but that precious ſaluation prepared to be ſhowne vs in the laſt time, reſerued in the heauens for vs, and whereunto wee are reſerued by the power of God through Faith; whereof wee learne that our beſt eſtate is not yet wrought ſo as it is accompliſhed; it is onely in the working ſayes the Apoſtle, and therefore wee are not to looke for it in this life.

1. *Pet.* 1. 5.

There is a great difference betweene the godly and the wicked: the one inioyes their beſt in this life, the other lookes for it, and are walking toward it: for if it ſhould be demanded when a wicked man is at his beſt: I would anſwere, his beſt is euill enough; but then a wicked man is at his beſt when hee comes firſt into the world; for then his ſinnes are feweſt, his iudgement eaſieſt. *It had beene good for him that the knees had not preuented him, but that hee had dyed in the birth:* for as a riuer which is ſmalleſt at the beginning increaſeth as it proceeds by the acceſsion

The wicked man is at his beſt, when hee comes firſt into the world. *Iob.* 3. 12.

acceſsion of other waters into it, till at length it be ſwallowed vp into the deepe: ſo the wicked, the longer hee liueth, waxeth euer worſe and worſe, *deceiuing and being deceiued*, (ſaith the Apoſtle,) *proceeding from one euill to worſe*, (ſaith *Ieremie*) till at length hee be ſwallowed vp in that *lake that burneth with fire and brimſtone*. And this the Apoſtle expreſſeth moſt ſignificantly when hee compares the wicked man vnto one gathering a treaſure, wherein hee heapes vp wrath to himſelfe againſt the day of wrath: for euen as the Worldling who euery day caſteth in money into his treaſure, in few years multiplies ſuch a ſumme, the particulars whereof he himſelfe is not able to keepe in minde; but when hee breaketh vp his boxe then hee findeth in it ſundry ſorts of coine, whereof hee had no remembrance: euen ſo is it and worſe with thee O impenitent man, who not onely euery day, but euery houre and moment of the day, doeſt multiply thy tranſgreſsions, and defile thy

2 *Tim.* 3. 1.

Ier. 9. 3.

Reu. 19. 20

A warning for impenitent ſinners.

thy conſcience, hoording vp into ſome dead work or other: to what a reckning thinkeſt thou, ſhall thy ſinnes amount in the end, though thou forget them as thou committeſt them? yet the Apoſtle telleth thee that thou haſt layde them vp in a treaſure, and not onely ſo, but with euery ſinne thou haſt gathered a portiõ of wrath proportionable to thy ſin, which thou ſhalt perfectly know in that day wherein the Lord ſhall breake vp thy treaſure, and open the booke of thy conſcience, and ſet thy ſinnes in order before thee: then ſhall *thine owne wickednesse correct thee, and turning backe ſhall reproue thee: then ſhalt thou know and behold that it is an euill thing and a bitter that thou haſt forſaken the Lord thy God*: and ſhalt be aſtoniſhed to ſee ſuch a multitude of witneſſes ſtanding vp againſt thee; then ſhalt thou perceiue that theſe ſinnes which thou haſt caſt behinde thy backe, the Lord hath ſet them *in the light of his countenance*, and then woe ſhall be vnto thee, for the Lord ſhall turne thine owne

Pſal. 50. 18

Iere. 2. 19.

Pſal. 90. 8.

owne wayes vpon thy head: when thou haſt accompliſhed the meaſure of thine iniquitie, the Lord ſhall giue thee to drinke of the cup which thou haſt filled with thine owne hand, & ſhall double his ſtripes vpon thee, according to the multitude of thy tranſgreſsions.

CHAP. VIII.

The Chriſtian is not at his beſt now: it is the working onely.

BVt as for the Children of God, if you will aske, when they are at the beſt? I anſwere, prayſed be God, our worſt is ended, our good is begun, our beſt is at hand: as our Sauiour ſaid to his Kinſmen, ſo may wee ſay to the Worldlings, *your time is alway, but my time is not yet come.* We are at the worſt immediately before our conuerſion, for our whole life till then was a walking with the children of diſobedience in the broad way that leads to damnation, and then were wee at the worſt, when

Iohn. 6. 7.

when wee had proceeded furtheſt in the wayes of vnrighteouſneſſe, for then were we furtheſt from God. Our beſt beganne in the day of our recalling, wherein the Lord by his word and holy ſpirit called vpon vs and made vs turne our backs vpon Sathan, and our face toward the Lord, and ſo cauſed vs to part company with the children of diſobedience; among whom wee had our conuerſation before: then we came home with the penitent forlorne, to our fathers familie, but they went forward in their ſins to judgement. That was a day of diuiſion betwixt vs and our ſinnes: in that day (with Iſraell) wee entred into the border of Canaan, into Gilgall, & there were circumciſed, and the ſhame of Egypt was taken from vs, euen our ſinne, which is our ſhame indeede, and which wee haue borne from our mothers wombe. The Lord graunt that wee may keepe it for euer in thankfull remembrance: and that wee may count it a double ſhame to returne againe to the bondage of

Egypt

Egypt, to ſerue the prince of darkneſſe in Bricke and Clay, that is, to haue fellowſhip any more with the vnfruitfull workes of darkeneſſe, but that like the redeemed of the Lord, wee may *walke from ſtrength to ſtrength, till wee appeare before the face of our God in Sion.* *Pſal.84.7.*

Alwayes this difference of eſtates of the godly and wicked ſhould learne vs patience: let vs not ſeeke that in the earth which our gracious God in his moſt holy diſpenſation, hath reſerued for vs in heauen: let vs not be like the fooliſh Iewes who loued the place of their baniſhment in Babell better then their home: for here wee are not at our beſt, *now our life is hid with the Lord, and we know not yet what wee ſhall be, but wee know when hee ſhall appeare wee ſhall be like him: The Lord ſhall carry vs by his mercy and bring vs in his ſtrength to his holy habitation.* He ſhall plant vs in the mountaine of his inheritance, euen the place which hee hath prepared, and Sanctuary which he hath eſtabliſhed, then *euerlaſting ioy ſhall*

The difference of the Godly & wicked cõcerning their beſt ſhould learne vs comfort & patience.

1 Iohn.3.

Exo.15.13.

Eſay.35.

shall be vpon our heads, and sorrow and mourning shall flie away from vs for euer. And now till the Lord hath accomplished his worke vnto vs, let vs not faint because the wicked flourish; neyther thinke we haue cleansed our hands in vaine because they prosper, they are to be pittyed rather then enuied: let them eate and drinke and be merry, sure it is, they will neuer see a merrier day then that they see presently; they haue enioyed their heauen in the earth; they haue receiued their consolation in this life, and haue gotten their portion in this world. O what tongue can expresse their misery! And yet as *Samuel* mourned for *Saul* when God rejected him: and *Ieremy* wept in secret for the pride of his people, that would not repent of their sinnes; how can wee but take vp a bitter lamentation for many of you, whom in this time of grace wee see to be strangers from grace? Wee wish from our hearts, yee were not like the kinsmen of *Lot*, who thought hee was scorning, when hee told them of a

Psal. 7.

Luke. 19.

How miserable are the wicked who haue their heauen in the earth.

Iudgement

Iudgement to come; and therefore for no requeſt would goe with him out of Sodom, but tarried while the fire of the Lords indignation conſumed them: but rather as *Sara* followed *Abraham* from *Calde* to *Canaan*, ſo you would take vs by the hand, and goe forward with vs from *hell* to *heauen*.

But alas, *The luſts of the fleſh* hold you captiue, *your ſinnes* haue blinded you, and the *Loue of the world* doth bewitch you, but all of them in the end ſhall deceiue you: For *all the labour vnder the Sun is but vanitie and vexation of ſpirit*. Eccl. 2.17.

When yee haue finiſhed your taske, you ſhall be leſſe content then you were at the beginning: you ſhall be as one wakened out of a dreame, who in his ſleepe thought he was poſſeſſor of many things, but when hee awaketh, behold he hath nothing; like that rich man who ſaid in his ſecuritie, *Now my ſoule thou haſt much good for many dayes*: and euen vpon the next day was reducted to greater pouertie then that deſpiſed

dispised *Lazarus*, that hee had not so much as a drop of cold water to coole his tongue with: then shall you lament, we haue wearied our selues in the way of iniquitie and it did not profit vs. Alas, how shall I learne you to be wise? The Lord when hee created man, set him in a roome aboue all his creatures; and now degenerate man sets euery creature in his heart before the Lord. O fearefull ingratitude! doe you so reward the Lord, yee foolish people and vnwise? There is nothing which you conceiue to be good, but when you want it, you are carefull to seeke it; when you haue it, you are carefull to keepe it; onely you are careless of the Lord Iesus, though hee be that incomparable jewell that brings light in darkenesse, life in death, comfort in trouble, mercy against all iudgement; you should set him as a signet on your heart, as an ornament on your head; & put him on as a glorious attyre, that gets you place to stand before God. But what paines doe you take to seeke him?

him? what assurance haue yee that ye are in him, or what mourning doe you make, because yee are strangers from him? Can yee say that the tenth of your thoughts and words are imployed vpon him? Alas, how long will you wander after vanities and follow lyes? Will ye for euer forsake the fountaine of liuing waters, and digge to your selues broken pits, that can hold no water? *O consider this* (in time) *yee that forsake the Lord, lest hee teare you in peeces and there be none to deliuer you.* Psal. 50. 22

CHAP. IX.

All things worke to the worst to the wicked.

THe last lesson wee obserue in this part of the Verse is this: as *all things worke for the best to them that loue the Lord*, so *all things worke for the worst to the wicked*: there is nothing so cleane which they defile not; nothing so excellent which they abuse

not. Make *Saul* a King, and *Balaam* a Prophet, and *Iudas* an Apostle, their preferments shall be their destruction. If they be in prosperitie, they contemne God, and their prosperitie becomes their ruine: if they be in aduersitie, they blaspheme him, and like raging waues of the sea, cast out their owne durt to their shame. Yea, what speake I of these things? *euen their table shall be a snare to them; Iesus Christ is a rocke of offence to them; the Gospell the sauour of death to them; and their prayer is turned into sinne to them*: And what more excellent things then these? As a foule stomak turneth most healthsome foode into corruption; so their polluted conscience turnes iudgement into gall, and the fruit of righteousnesse into Wormewood. And all this should prouoke vs to become good in our persons, or else there is nothing, were it neuer so good, can be profitable vnto vs.

Psa.69.22.
2.Cor.5.

The secõd part of the verse, is the

To them that loue God. Here followeth the second part of the Verse, con-

containing a deſcription of the perſons to whom this priuiledge apperraineth, together with a reaſon of the former comfort. Of force *all things muſt worke for the beſt* (namely to ſaluation) *to them that loue God*, becauſe *they are called* (namely to ſaluation) *according to Gods purpoſe*. The ſtrength of this reaſon ſtands in the neceſsitie and immutabilitie of the purpoſe of God, more ſtable then the decree of the Medes and Perſians; for what hee hath decreede cannot be reuoked, anulled or hindered. It is that ſupreame cauſe of all, which orders all inferiour cauſes and incidents whatſoeuer, in ſuch ſort, that they muſt worke to the aduancement of that moſt high purpoſe of God.

perſons to whom the former comfort belongeth.

This reaſon is made clearer in the ſubſequent Verſe, where the Apoſtle lets vs ſee how the links of the golden Chaine of our ſaluation are knit together inſeparably by the hand of God, that no power in heauen or earth can ſunder them: whereof it comes, that he that is ſure of one, is ſure of all. And

Our calling comes frō Gods purpoſe, and carries vs to the determined glory.

now let vs take a ſhort view of it, for confirming of the Apoſtles reaſon. *Election* is the firſt, and it is the moſt auncient Charter of the right of Gods Children to their Fathers inheritance. *Calling* is the ſecond, and it is that gift of God, whereby wee are knowne the ſonnes of God; and our *Election* ſecret in it ſelfe, is made manifeſt to our ſelues and others. *Iuſtification* is the third, and it is the grace of God, whereby we are infeoft in Ieſus Chriſt, in ſuch ſort, that wee are made one with him, and partakers of all that is his. *Glorification* is the laſt, and it is that grace of GOD, whereby wee ſhall be entered in the due time, full Heyres to our heauenly Father.

No King on earth can produce ſo auncient a right to his crowne, as the Chriſtian, effectually called. No man on earth can be knowne his Fathers heyre vpon ſuch ſufficient warrant, as the Chriſtian: for in his *Regeneration* the Father communicateth to him his Image, his Nature, and his Spirit, whereby

whereby he begins from feeling to call God his father: and in life and manners reſembleth him. No Free-holder ſo ſurely infeoft in his Lands, hauing ſo many confirmations of his right as hath the juſtified Chriſtian, who vpon his gift, hath receiued the Earneſt, the Pledge, the Seale, and the Witneſſe of the great King: and laſt of all, the Chriſtian ſhall be entred to the ful fruition of his inheritance, with ſuch joy and triumph in the glorious aſſembly of the Saints, as the like was neuer ſeene in the world, no not in Ieruſalem that day when *Salomon* ſate downe in his Fathers Throne; then their joy was ſo great, *That the earth rang with the ſound of them*, but nothing comparable to this. And herein ſtands the excellency of a Chriſtian, and certaintie of his ſaluation. 1. *Kin.* 1. 14

CHAP. X.

How the Christian is made sure of his Election and Glorification.

FOr this Chayne of our Saluation, reacheth (as I may say) from eternitie to eternitie: the beginning of it (albeit before beginning) is our *Election*: the end of it (albeit without end) is our *Glorification*; and these two ends of the Chaine, the Lord keepes them sure and secret in his owne hand; but the two middle links of the Chaine, to wit *Calling* and *Iustification*, the Lord hath letten them downe from the Heauen to earth, that we should gripe and apprehend them; that being sure of the two middle Links, wee might also be sure of the two ends; because the Lord hath knit them inseparably together. Then thou, who wouldest be comforted with the assurance of thy saluation, take heed of this, making it knowne to thine owne Conscience by an holy life, that God

God hath called thee, and iuſtified thee: Gripe ſure, as it were with one hand, the linke of *Calling*, and with the other hand, the linke of *Iuſtification*; then maiſt thou know aſſuredly, *Election* before the world, is thine; *Glorification* after this, ſhall alſo be thine. To make this yet more plaine, we are to remember, this mortall life of ours is a ſhort interiected point of Time, betwixt two Eternities (if ſo I may call it:) or like a ſtepping ſtone betweene two gulphes, whereupon ſome in feare and trembling worke out their ſaluation; and ſo ſtep from Gods eternall *Election* to endleſſe *Glorification*.

By your diſpoſition in this life, each man hath to conſider of his euerlaſting weale or woe.

Others againe, in wantonneſſe and careleſſe ſecuritie drinke in iniquitie with greedineſſe, and ſo ſtep from the decree of reprobation, that moſt iuſtly they procure their euerlaſting condemnation: So that euery man is to conſider of his euerlaſting weale or woe, by his preſent diſpoſition in this life. Oh that wee had ſanctified memories to remember this ſo long as wee

are here. If of weakneſſe wee fall, wee may riſe againe: and if wee haue not learned well to repent in one day, we haue leaue of the Lords patience to learne it better another day: his name be prayſed therefore, who hath opened a doore of mercy to ſinners, and with long ſuffering waytes for our repentance. But he who in the day of his tranſmigration ſteps the wrong ſtep, will neuer get leaue to amend it. Where the tree falles, it ſhall lie there; the wicked dye in their ſinnes and ſo ſteppe downward to the deepe pit and gulph, out of which there is no redemption. Let vs therefore be well aduiſed before we leape: let vs faſten our feete in the borders of that *Canaan* in time; which ſhall be done, if wee make our whole life a proceeding from *Election* to *Glorification*, and that through *Calling* and *Iuſtification*; which two, haue inſeparably following them the *Sanctification* and *Renouation* of the whole man.

The Lord make vs wiſe in time, that we may conſider our courſe, and think of

of the end wherevnto it leads vs, for there is but one of two, as *Moſes* protested to the Iſraelites, ſo doe I vnto you, *I haue laid this day life and death before you*: the Lord giue you grace to make choiſe of the beſt.

But now to returne to the words of this deſcription of the perſons to whom this priuiledge appertaineth, wee haue theſe things. Firſt, *the purpoſe of God*: Secondly, *his Calling, according to his purpoſe*: Thirdly, *the euident token according to Gods Calling*, which is, *the Loue of God*. The *purpoſe of God* concerning thy ſaluation, thou maiſt know by thy *Calling*: and if againe thou wilt try thy *Calling*, try it by *the loue of God*, which thou findeſt in thee. And of theſe three, I will now ſpeake briefly.

CHAP.

CHAP. XI.

What comfort wee haue in this, that our ſaluation is grounded on the Lords vnchangeable purpoſe.

According to his purpoſe. Here you ſee then how the Apoſtle draweth our *Calling* from the *purpoſe of God*: and ſo when hee will comfort vs with the certaintie of our ſaluation, he leads vs out of our ſelues, vp to the rocke that is higher then wee; hee teacheth vs to caſt our anchor within the vaile, and to faſten our ſoules vpon that vnchangeable *Purpoſe of God*. It is moſt expedient for the Children of God to marke this, becauſe the manifold changes wee finde in our ſelues doe oftentimes interrupt the peace of our minds, that the Lord our God hath in ſuch ſort diſpenſed our ſaluation, that the ground thereof is laide in his owne immutable purpoſe; but the markes, tokens and pledges hee placeth in them, after

after their *Calling*, for whom it was ordayned. The tokens are changeable, as wee our ſelues in whom they are changeable: but the ground holds faſt, being laid in the vnchangeable God, in whom can be no ſhadow of alteration: and this ſhould comfort vs againſt our daily viciſsitudes, changes, defects, and temporall deſertion; our faith may faint, our ſpirituall life may languiſh, our hope hoouer, our hearts in praying fall downe, like the infeebled hands of *Moſes*, yet let vs not deſpaire, no change in vs can alter the Lords vnchangeable *Purpoſe*, he who hath begun the work in vs, will alſo perfect it. *Becauſe I am not changed* (ſaith the Lord) *therefore it is that yee, O Sonnes of Iacob, are not conſumed.* *Mal.3.6.*

This *Purpoſe of God* is called otherwayes *The will of God*, and *The good pleaſure of his will*: and it doth learne vs to giue to the Lord the praiſe which is due to him; namely the praiſe of the whole worke of our ſaluation, ſhould be aſcribed to the good pleaſure of *his will*

Our ſaluation is neyther in part nor in the whole, aſcribed to our merits.

will onely, and not to our foreſeene merits: that poyſon of pride, which Sathan poured in our firſt parents, wherby he prouoked them to aſpire to be equall with God, doth yet appeare in their poſteritie; the corrupt heart of man euer ayming at this, either in part or in whole, to haue the praiſe of ſaluation aſcribed to himſelfe, and ſo would ſtrart vp in the roome of God, vſurping that glory which belongeth to the Lord, and he will not giue to another: then the which no Sacriledge more fearefull can be committed againſt the Lord. O man, content thee with that which the Lord offers thee, and let that alone which the Lord reſerueth to himſelfe, *My peace* (ſaith the Lord) *I giue vnto you, but my glory I will not giue to another.* It is enough, that the ſaluation of the Lord is thine, but as for the glory of ſaluation, let it remaine to the Lord, hee is for this, called *the Father of mercy*, becauſe mercy is bred in his owne boſome: many cauſes without himſelfe found hee

mouing

mouing and procuring him to execute Iuſtice : but a cauſe mouing him to ſhew mercy, found hee neuer, ſaue onely *the good pleaſure of his will.* Therefore ſaith the Apoſtle, *The Lord hath called vs with an holy calling, not according to our workes, but according to his purpoſe and grace.* Surely, except the Lord had reſerued mercy for vs, wee had beene like Sodome and Gomorrha; but it hath pleaſed him in his mercy, of the ſame lumpe of clay, to make vs Veſſels of honour, whereof he hath made others veſſels of diſhonour; and who is able ſufficiently to thinke of ſo great a benefit? Therefore let the redeemed of the Lord, cry out with a lowder voyce then *Dauid, O Lord what are wee, that thou haſt beene ſo mindfull of vs? Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glory*: for thy louing kindeneſſe and for thy truths ſake; for our ſaluation commeth of God that ſitteth vpon the throne, and of the Lambe: to thee therefore be praiſe and honour, and glory, for euer and euer. *Pſal.8.*

CHAP.

CHAP. XII.

Two callings: outward and inward.

TO them that are called. *The purpose of God,* which is sufficient in it selfe, is made knowne and manifest to vs by his *Calling*: for our *Calling* is a declaration of the decree of our *Election*, and as it were the secret voyce of God, bringing from the Heauens to our soules this comfortable message, *That wee are the sonnes of God.* Now wee must know that Gods *Calling* is twofold: one outward, which is common also to the wicked, & of it speakes our Sauiour, *Many are called, but few are chosen*: The other inward and effectuall, proper onely to the Godly, whom the Lord is purposed to saue. And this will learne vs to consider of three sorts of men in the world, wherof some are not called at all; some called, but not chosen; some chosen, and therefore are called to be sanctified, iustified, and

and Glorified. Yee that will take a right view of all mankinde, ſhall finde them as it were ſtanding in the three circles; they onely being happy who are within the third. In the outmoſt Circle are all thoſe on whom the Lord hath not vouchſafed ſo much as an outward calling; and here ſtands the greateſt part of the world. In the middlemoſt circle, which is much narrower, are all thoſe which are partakers of Gods outward calling by the word & Sacraments. And in the third circle, which is of ſmalleſt compaſſe in regard of the reſt, ſtand thoſe who, beſide the outward calling of God by his word, are called alſo inwardly and effectually by his holy Spirit. Theſe are Chriſts little flocke, the few choſen, the communion of ſaints, the Lords third part, ſo to ſpeake with *Zachary*; the two parts ſhall be cut off and dye, but *The third will the Lord fine as ſilver and gold*: of them will the Lord ſay, *This is my people*, and they ſhall ſay, *The Lord is my God*. It is a great ſteppe indeede

All the world ſtands in three Circles, & that none are happy, except they who are within the third.

Zach. 13 9.

deede, that wee are brought from the vttermoſt circle vnto the ſecond, but it is non ſufficient to ſaluation, yea, rather they who ſtand in the ſecond circle, hearing the voyce of God call them to repentance, and yet harden their hearts, and will not follow the Lord, may looke for a more fearefull condemnation then they who are in the vtmoſt ranke of all. Waighty are all thoſe warnings of our Sauiour: Sodome & Gomorrah ſhal be in an eaſier eſtate in the day of judgement then they to whom the Lord hath ſpoken by his word, but they would not receiue it; and that double ſtripes are for him that knowes his Maiſters will and doth it not. Content not your ſelues therefore with this, that you are brought within the compaſſe of this viſible Church, and made partakers of an outward calling, that ye haue beene baptiſed in the name of Ieſus, and communicated at his holy Table; for not euery one that ſayes *Lord, Lord ſhall enter into his kingdome*: except ye find alſo the Lords inward

inward and effectuall Calling, that the arme of his grace hath drawne you within the compaſſe of this third circle, and ſo brought you to be of his owne third part, and ſet you downe among the generation of them that ſeeke the face of God, and therefore forſake their ſinnes, that they may finde him.

CHAP. XIII.

Of the inward Calling.

THen wee ſee this excellent priuiledge is reſtrained to them who are called inwardly, and therefore let vs yet a little conſider it. This inward Calling is the Communication of Chriſts ſauing grace, whereby the minde is inlightened, the heart purified by faith, the affections ſanctified, and the whole man reformed. For as the Lord by his Goſpell offers to his children righteouſneſſe and life, ſo by his holy ſpirit hee giues them that iuſtifying Faith, and openeth their hearts to

receiue that grace which is preached and proclaimed to them in the Goſpel. So then this worke of our calling, is altogether the Lords: It is his praiſe
2. Cor. 4. that hee cals things which are not, and makes them to be: the Lord that commanded light to ſhine out of darkneſſe, hath giuen to our mindes the light of the knowledge of his glory in the face of Chriſt Ieſus: hee it is that
Pſal. 41. creates in vs a new heart, and putteth a new ſpirit into our bowels, that wee may walke in his ſtatutes. The Lord promiſed that hee would call many of
Ez. 11. 19. the Gentiles to the ſpiritual Ieruſalem, to ſuck out the milke of the breaſts of her conſolation, and be delighted with
Eſa. 66. the brightneſſe of his glory: *Shall I cauſe others to be fruitfull* (ſaith the Lord) *and remaine barren my ſelfe?* and this his gracious promiſe hath he moſt abundantly performed in our dayes; his name be praiſed therefore.

This inward calling is the arme of God,

As this worke is onely the Lords, ſo hee reſtraines it onely to them who are his owne. The outward calling is extended

extended to all; but the inward calling makes a particular separation of a few from the remnant: where it is wonderfull to see the distinction which is made betwixt man and man, in all rankes and estates, by this effectuall calling of two Brethren, as *Iacob* and *Esau*; of two Prophets, as *Moses* and *Balaam*; of two Kings, as *Dauid* and *Saul*; of two Apostles, as *Peter* and *Iudas*; of two theeues, the one is taken, the other reiected: and thus the arme of the grace of God, goes through to euery corner of the earth, according to his pleasure, culling out by his word, from among the remnant of the world, those who belong to his Election.

choosing out in the world his own elect.

This grace of God it enters into a Land, and not into euery Citie: it enters into a Citie, but not into euery Familie: yea, it will enter into a Familie, and yet come to euery person of the Familie; of Husband and Wife, of Maisters and Seruants, of Parents and Children, of Brethren and Sisters, oftentimes the one is taken, the other is

Whereof it comes that the Gospell where it is preached, makes a great difference betwixt man and man.

left: If came to Iericho, and chose out *Zacheus*: It came to Philippi, & weiled out *Lydia* and the Iaylor: It came to *Nero* his court, and not to himselfe: It entred into the familie of *Naciſſus*, and yet past by *Narciſſus* himselfe; it is the worke of God and maruailous in our eyes. The Gospell is preached to many, but the blessing brought by the Gospell, lights onely vpon the children of grace: And hereof ariseth this daily distinction, which wee see betweene man and man, all heare alike, but all haue not Faith, all are not edified alike: Some forsake their sinnes and follow the Lord; others forsaking the Lord, walke on in their sinnes. As the Lord gouerneth the raine, and maketh it fall vpon one Citie and not vpon another: so he dispenseth the dew of his grace, that hee makes it droppe downe vpon one heart, and not vpon another. And of this I would wish that so many of you as yet are strangers from Grace, should learne to know your miserable state: what a fearefull thing is this,

that

that God hath conuerted ſo many in the Citie wherein thou dwelleſt, yea, perhaps many in the familie wherein thou remaineſt, and yet his grace neuer lighted vpon thee, but thou art left in thy olde ſinnes? Conſider it rightly, I pray you. If the Lord ſhould doe to you as hee did to Iſrael in the dayes of *Achab*, cauſing it to raine for three yeares & an halfe on al the lands about you, but not vpon your land; would you not conceiue in it a ſenſible curſe of God vpon you? O Hypocrite, thou that canſt diſcerne the face of the skie, and take vp the tokens of Gods anger in the creature, canſt thou not diſcerne the ſtate of thine owne ſoule, nor apprehend this for a ſenſible curſe, that thirtie or forty yeares the ſhowers of ſauing and renewing grace, haue deſcended vpon the people round about thee, but neuer vpon thy ſelfe? thou poſſeſſeſt thy old ſins and keepeſt ſtill a hard, a barren, and a fruitleſſe heart. What ſhall I ſay to thee? to cut thee off from all hope of mercy, and ſo

How the hart whereon grace deſcends not now in this time of grace is accurſed.

ſend thee to deſpaire; I haue not that in commiſsion ; the Lord hath his owne time of calling, and can when he will, of *Saul* a perſecutor make *Paul* a Preacher. But one thing I can certifie thee of; ſo long as thou art in that ſtate, mourne if thou wilt, thou haſt much cauſe of mourning; for if this effectuall calling by grace goe by thee in time to come, as it hath done in time by-gone, it is an euident declaration, that thou art a man reſerued to wrath, and not ordained to mercie.

CHAP. XIIII.

In the inward calling, the Lord begins at the illumination of the minde.

NOw that this *Calling*, flowing from *Election*, may be yet made ſure to our conſciences for our greater comfort, let vs marke the manner of the Lords proceeding in it, and ſo gather vp ſome tokens whereby wee may diſcerne it. As in the firſt creation, the

the Lord began at the light; ſo in the ſecond creation hee begins at the illumination of the minde: For wee can neither know the Lord to feare and loue him, neyther yet our ſelues and our ſinnes aright, till the Lord, who commanded light to ſhine out of darkneſſe, ſhine alſo into our hearts to giue vs the light of the knowledge of the glory of GOD in the face of Ieſus Chriſt: and this light of God diſcouers to vs ſo many workes of darknes, wherewith in ignorance wee defiled our Conſciences, that wee begin to be aſhamed of our ſelues in the ſight of God; yea, our very fleſh trembleth for feare of his judgements; and wee cry out with *Iob, Now mine eye hath ſeene the Lord, therefore I abhorre my ſelfe.* And thus the Lord proceeds from the minde to the heart, working into it ſuch a contrition and godly ſorrow, as cauſeth repentance vnto ſaluation, whereby the heart that was ſenſeleſſe before, being dead in ſinne and treſpaſſes, begins now to ſtir and moue, as

Iob. 42.

He worketh motions of ſorrow and contrition in the hart

Iosiahs heart melted at the reading of the Law: and the hearts of those penitent Iewes, which were pricked at the sharpe Sermon of *Peter*, then feeling our selues vnder death through sinne, we begin to bethink vs of the wayes of life, and to aske with the Iaylor, *What shall wee doe that wee may be saued?* These motions, meltings and prickings of the hart, wrought in the elect by the operation of Gods word are the very plucks of the hand of God, transplating thee out of Nature into Grace: yet must we not rest here: for *Felix* may tremble while *Paul* is preaching, and many for a while may receiue this word with ioy, and yet afterwards fall away in the time of temptation. Wee must therefore consider, if there be in the heart a respondence and answering vnto the Lord so oft as hee calleth; doe wee present our selues before him, ready to follow him, saying with *Abraham here I am Lord*, and with *Samuel* (after hee knew the Lords voyce) *Speake on Lord, thy seruant heareth thee?* This answering

Act.24.25

Hee worketh a respondence & answering of the heart to his calling, & a following of the Lord.

nſwering and following of the Lord
re vndoubted tokens of effectuall
alling. So oft as the Lord calleth, the
Chriſtian anſwereth: When thou ſaidſt
Seeke yee my face, my heart anſwered, *Pſal.27.*
O Lord I will ſeeke thy face. If the Lord
ommaund, the Chriſtian anſwereth,
O Lord, quicken me according to thy lo- *Pſ.119.18.*
ing kindneſſe, that I may apply my heart
o keepe thy Statutes alwayes to the end.
f the Lord promiſe mercy, the Chri-
ian anſweres, *Stabliſh O Lord thy pro-* *Pſ.119.39*
miſe to thy Seruant, and let it be to mee
ccording to thy word, for I beleeue in
hee, but Lord helpe my vnbeliefe. And
us in the heart of one effectually cal-
d, there is a continuall reſpondence to
e voyce of God, a wayting on the
ord, a walking with him, and a fol-
owing of him where euer hee goe. If
he Lord hath called thee, ſure it is
hou wilt follow him, and no power of
he Diuell, of the world, or of the fleſh
hall hold thee backe from him. When
liah touched *Eliſha* with his cloak, he
ft his Oxen, and came after him.
When

When *Ieſus* called on *Andrew* and *Peter*, they left their nets, their ſhip, and their Father, and followed him: when hee called on *Mathew*, hee left all his gainful trade of the receite of cuſtome, and followed him: when hee called on *Mary Magdalene*, ſhee forſooke her ſinfull life, and followed him. Here is the fineſt Touchſtone to trye an inward calling. If the Lord hath called thee, thou wilt follow him; but if yet thou be wandring after vanitie, walking in the courſe of thy ſinne, turning thy backe and not thy face vnto the Lord, deceiue not thy ſelfe, partaker of this heauenly Calling (wherein ſtands the onely comfort of a Chriſtian) haſt thou neuer beene.

CHAP

CHAP. XV.

The loue of God a ſure token of an inward calling, and of the commendation of loue.

THat *Loue of God.* And laſt of all, to returne to the words againe, the whole effects of our *inward Calling* the Apoſtle compriſeth vnder one, to wit, *the Loue of God*, and that moſt properly; for *Loue* compriſeth all the reſt vnder it. *Loue* is the Cogniſance of Chriſts Diſciples (ſayes our Sauiour.) *It is the band of perfection* (ſaith the Apoſtle) *and accompliſhment of the Law. Loue* ſpeakes with the tongue of euery vertue; Pittie bids thee helpe the indigent; Iuſtice bids thee giue euery man his owne; Mercy bids forgiue; Patience bids ſuffer: but the voyce of Chriſtian *Loue* commands all theſe. Holy *Loue* is the eldeſt daughter of a iuſtifying Faith, that is, the firſt affection that Faith procreateth and ſanctifieth, and

and whereby she workes in the sanctification of the rest. *Loue* is the strongest and most imperious affection in the whole nature of man: all the rest of the affections giue place vnto it, which wee may see euen in the man naturall and vnregenerate: Where *Loue* is kindled, Feare is banished, Couetousnesse coucheth, Ambition is silent, A Coward inflamed with *Loue*, becomes valiant; and a couetous man is oft times by *Loue* made to be more prodigall; yea, the proud and ambitious man, who otherwise giues place to no man, for obtayning that which he loues, cares not to prostrate his honor to the dust. If carnall *Loue* be so forcible, what shall wee say of the spirituall *Loue*? How much more doth it draw the whole powers of soule and body after the Lord? neyther is it possible to do otherwayes, for euery thing returnes to his owne originall, as the waters goe downe to the deepe, from whence they came; and fire tends vpward to his owne place and Region: euen so holy

holy *Loue*, being a ſparke of the heauenly fire, kindled in our hearts by the holy Ghoſt, doth continually inflame them towards the Lord, from whom it came, and ſuffers vs neuer to reſt while wee enjoy him: then wee begin to liue, when wee begin to *Loue*. As no Creature can liue out of his owne Element, ſo the ſoule is but dead in ſinne, which is deſtitute of the *Loue* of God. No feare to offend him, no care to pleaſe him, no obedience to his. Commaundements can be giuen by the heart that loues him not. It were tedious to ſpeake of all the properties of *Loue*, we make choice of a few as chiefe trials of our *Loue*.

CHAP.

CHAP. XVI.

First triall of Loue.

THe first propertie of *Loue*, is a burning desire to obtaine that which is beloued: as a woman that loueth her Husband vnfainedly, cannot be content with any loue-token shee receiueth from him in his absence, but longeth more and more till shee receiue himselfe: So the soule which is wounded with the *Loue* of Iesus her immortall husband, hath a continuall desire to be with him. I grante euery token sent from him, brings comfort, but no contentment till shee enjoyes him whereof comes these and such like complaints. *As the Hart brayes for the riuers of water, so panteth my soule after thee, O my God: O when shall I come & appeare before the presence of my God?* *Psal. 42. 1.*

my soule desireth after the Lord, as the thirstie land, for I would be dissolued & be with the Lord: therefore come, euen *Psal. 143.* *Phil. 1.* *Reu. 22.*

o come Lord Ieſus. But alas, here are we taken in our ſins: Thou ſayeſt thou oueſt him, but how is it then thou ongeſt not to ſee him, neyther deſireſt o be with him? yea a ſmall appearance t the day of death, wherein we ſhould goe to him; or mention of the day of udgement, wherein hee ſhall come to s, doth terrifie and affright thee. Thou hat contenteſt thee with the gifts of God, and thinkeſt not long for himelfe, thou art but like an adulterous oman, who, if ſhee poſſeſſe the goods f her husband, regards not, albeit ſhee euer ſee himſelfe. The Iewes are lamed, becauſe they called on the Lord, rather for oyle and wine, then for imſelfe. The Gentiles are conuinced or worſhipping the creature, rather thē he Creator; but more juſtly ſhall the aſtard Chriſtian be condemned for ouing the gifts of God, more then he giuer. Let vs therefore beware of his fearefull ingratitude. Wee may ineed reioyce in all the gifts the Lord ath giuen vs, and they ſhould thankfully

fully be receiued: but alwayes with a protestation, that nothing giuen vnto mee here, be allowed vnto me for my portion and inheritance; and that no contentment euer comes to our hearts, till we obtaine the full fruition of our louing husband *Christ Iesus.*

If the loue of men compelled the Apostle to say to the Corinthians, *It is not yours, but you I seeke*, how much more should the loue of GOD compell vs to say to our Lord, *It is not thy gift, but thy selfe O Lord I long for: thou art the portion of my soule*: If thou wouldest giue mee all the workes of thine hands, yet shall I neuer haue comfort nor contentment, except thou giue mee thy selfe: therefore *O thou whom my soule loueth, shew mee where thou feedest, where thou lyest at noone, for why should I be as shee that turnes aside to the flockes of thy companions?* Blessed is hee that hungers and thirsteth for thy righteousnesse, for hee shall behold the face of his God, and be filled with his Image; for *in his presence is the*

Cant.1.6.

fulnesse

fulneſſe of ioy, and at his right hand there are pleaſures for euermore.

CHAP. XVII.

Second tryall of Loue.

THe ſecond triall of holy *Loue*, is Obedience, and a care to ſerue and honour the Lord in all eſtates and callings. Preachers muſt be tried by this rule: *Peter, loueſt thou mee? feede my flocke.* Gouernours and Councellors in your callings, muſt be tried by this: Can yee ſay with the godly gouernour *Dauid, I loue the Lord?* then will yee alſo ſay with him, *What ſhall I render to the Lord for all his benefits.* How ſhall I ſhew to the Lord my loue? and what ſhall I doe in my time, for the aduancement of his glory? If you loue the Lord, then be nurſing Fathers to his Church; be faithfull aduancers of his kingdome; wiſe prouiſours to remoue the ſtumbling blockes that hinder the courſe of his Goſpell: If yee *Pſal. 119.*

loue the Lord, ſtand vp with *Dauid* and ſay, *Doe I not hate them, O Lord, that hate thee? and doe I not earneſtly contend with them that riſe vp againſt thee? Surely I hate them with vnfained hatred, as if they were my vtter enimies.* If yee honour the Lord as *Dauid* did, the Lord ſhall bleſſe you as he did *Dauid*. *Dauid* ſware vnto the Lord, that *he would not reſt till hee found out a place for the Lord, euen an habitation for the mightie God of Iacob.* And the Lord ſweares againe to *Dauid*, that *of the fruite of his body hee would ſet vpon his Throne to raigne after him.* But if otherwiſe there be nothing in you, but a care to ſtabliſh your ſelues and your houſes, with the neglect of the glory of God; then remember the curſe of *Shebna*; and not the bleſsing of *Eliachim* ſhall be vpon you: you ſhall not be *faſtned as a naile in a ſure place, but ſhall be rowled and turned away like a ball*: The Lord ſhall driue thee from thy ſtation, and out of thy dwelling place ſhall he deſtroy thee; for the wicked

Eſay. 22.

Pſal. 140.

ſhall

ſhall not haue their deſire; his thoughts ſhall not be performed, neyther ſhall he be eſtabliſhed on the earth, but euill ſhall hunt him to deſtruction: the Lord ſhall take thee, and pluck thee out of thy Tabernacle, and roote thee out of the land of the liuing. Psal. 52. 4. And generally all of you in your callings, remember the value of your Chriſtian loue, muſt be tried by the ſame touch-ſtone; not by your words, but by your deeds. *If any loue me* (ſaith Chriſt) *let him keepe my commandements.* But here alſo the hypocriſie of this age is cleerely diſcouered: In word, they pretend *the Loue of God*, but indeed, they grieue him with their tranſgreſsions: as the Iewes, they called him king, and bowed their knees before him, but ſpat in his face, and buffeted him: So the baſtard Chriſtians of this age, call Chriſt their Lord, and bow their knee before him, yet they crucifie him, and trample his bloud of the Couenant vnder their feete: they kiſſe him and betray him with *Iudas*. It is but a Scepter of reede

they yeelde and grant to him, for they giue him no commandement ouer their affections: wherefore great is the controuersie which the Lord hath this day with the men of this generation.

CHAP. XVIII.

The last triall of Loue.

THe last triall of *Loue*, whereof I will speake at this time (leauing many other) is Bountifulnesse. *Loue* (saith the Apostle) *is bountifull.* Experience prooues this: euery Louer is a bountifull bestower on them whom he loues. Yee loue your backes, and spare not to cloath them, yea with excessiue apparell: yee loue your bellyes, and therefore are bountifull daily to them in feeding them: yee loue your children, and therefore let them want nothing that is needfull for them: yea, yee loue your beasts, and yee bestow largely on them; onely you say, you loue the Lord, but wherein are you bountifull toward him? It is true, that *in nothing can a man be profitable to the Almighty,*

mighty, ſaith *Iob*. But are there no works which ſhould ſo ſhine before men, that by them our heauenly Father may be glorified? Though works can be no merits, yet are they your witneſſes of your Loue toward the Lord: Though your goodneſſe extend to the Lord, yet where is your delight that ſhould be in his Saints, and excellent ones vpon earth? Where is your compaſsion and loue toward the brethren? Are not the men of this age like the Figtree, that had fayre leaues, but not ſo much as one Figge to giue Ieſus in his hunger, hauing *the ſhew of Godlineſſe, but haue denied the power thereof*, 2.*Tim.* 3.5 endring words enough, but not any fruits at all to adorne the glorious Goſpell of our Lord Ieſus? And ſo (if wee might proceede) euery triall of Loue ſhould diſcouer the hypocriſie and baſtard Chriſtianitie of the moſt part of profeſſors of this age. But being forced at this time to conclude, I turne me toward you, (whom I know haue ſet your hearts to ſeeke the Lord) that

I may leaue my last blessing behinde me vnto you, being no more purposed to speake to you from this place: to you, and to euery one of you who can say with *Peter*, in a sincere Conscience, *Lord thou knowest I loue thee*, to you here, in the name of God, I ratifie this priuiledge; *All things shall worke together for the best vnto you.* Faint not therefore I beseech you in the course of Godlinesse, but *be strong in the grace of our Lord Iesus Christ: stand fast in the power of his might*, praying to the Lord continually, that hee would stablish that which hee hath wrought in you, and bring it forward to perfection.

And now I commend you to that Grace of God, which is able to build you further, and to giue you inheritance among them that are sanctified in Christ Iesus: to whom, with the Father, and the holy Spirit, be all honour, praise and glory, for euer. Amen.

FINIS.

A PREPARATIVE for the New Passeouer.

Very profitable to be perused and read of all those who are called to *the holy Table of our* Lord.

Written by that worthy man Mr. *William Cowper*, Minister of Gods word.

The fourth Impression.

Corrected and amended: with some Prayers to be vsed in priuate families hereunto added.

Prouerbs. Chap. 9. Verse. 5.

Come eate of my meate, and drinke of the wine that I haue drawne.

8 My fruit is better then gold, euen then fine gold, and my reuenewes better then fine siluer.

LONDON:
Printed by *T. S.* for *Iohn Budge*, and are to be sould at his shop neere the great South doore of Paules. 1609.

To the right worſhipfull, Sir *Dauid Murray*, ſpeciall Gentleman of the Prince his *Bed-chamber*, multiplication of mercy, grace, and peace.

RIght Worſhipfull, albeit no diſtance of place can diſioynt them in affection, whō God hath conioyned by the band of one Spirit: yet is it no ſmall ſtop of that Chriſtian conference, whereby eyther of them might happely edifie, and be edified of others. I haue therefore taken me to the next remedie: ſince I cannot reach toward you with my tongue, I haue endeuoured by writing to beſtow vpon you ſome Spirituall gift, *according to my line or meaſure, for recompence of that Comfort, which I haue* Rom. 1.

haue reaped of that Grace of God which
is in you.

I know these colder parts of the Ile
wherein wee soiourne, doe not vsually ren
der such ripe fruits as those on which
the Sunne beates more hotely; yet are
they also profitable in their kinde for nou-
rishment; specially of such, who from their
youth haue beene accustomed to feed
vpon them. Neyther hath the Lord our
God debarred vs from Communion o
that which is the greatest glory of th
Esa.42.16. Ile: the Sun of righteousnesse hath shine
vpon vs also. The Lord hath made o
darkenesse to be light, and lead vs, w
were blinde, a way wee knew not. Th
Esa.49.22 Lord hath set his Standard amongst t
Hee hath not onely said to the Sou
keepe not backe, but hee hath also co
Esay.43.6. manded the North to giue, and to bri
vnto him his Sonnes from farre, and h
Daughters from the ends of the Earth
Psal.19.6. As the going forth of the Sunne, is fro
the one end of heauen to the other, r
sing in the East, and running on like
mightie man, his race toward the We

so hath the Law gone forth of Sion, and the Word of the Lord from Ieruſalem: the light of the Goſpell through many Nations hath come from them of the East, toward vs in the West, where now it ſtands more maruailouſly, then the Sunne ſtood in Gibeon in the dayes of Ioſhua, *till the fulneſſe of the Gentiles in theſe parts, the remnants of* Iaphets *houſe be brought into the Tents of* Sem. *How long it will ſo continue the Lord knoweth.*

Eſay.2.3.

Ioſh.10.12.

Rom.11.25.

Gen.9.27.

Now the ſhadows of the euening are ſtretched ouer them of the East: the Sunne is gone downe ouer their Prophets. Darkneſſe is vnto them in ſtead of Diuination. If our vnthankefulneſſe prouoke the Lord to withdraw it from vs, woe in like manner, ſhall be to this Land, when God departs from it. There was neuer people before vs had any more but their day of Grace, ſome longer, ſome ſhorter: but as they had a Morning, ſo hath an Euening alſo ouertaken them. While therefore wee haue the light, let vs walke in the light: Bleſſed ſhall wee be, if wee

Mich.3.6.

Hoſ.9.12.

Ioh.12.35.

Luk.19.42

wee know those things which belong to our peace: *for in our dayes, that promise which the Lord made two thousand and sixe hundred yeares agoe, is abundantly performed:* that hee would giue the ends of the earth to his Sonne for a possession: *Happy are they among vs, who shall be found of that number sought out by the candle of the Gospell, as peeces of lost Money; and like wandring Sheepe taken out of the mouth of the Lyon, and giuen in a Gift to Christ, that hee may saue them: these are* the Redeemed of the Lord, *let them praise the Lord and among them come yee in also, and giue glory to God: take in your heart and mouth with* Dauid *that Song of thanksgiuing:* The Lots are fallen vnto mee in pleasant places: *and* I haue a fayre Heritage.

Psal.2.

Luke.15.8.

Psal.16.6.

It is written of Theodosius, *that hee thanked God more, for that hee was a Christian, then for that he was an Emperour; because the glory hee had by the one, would vanish, but the benefits he enioyed by the other, hee knew were to*

continue

continue for euer: and though it may be most iustly great matter of your ioy, that by the fatherly care of our Gracious Soueraigne, yee haue beene placed a Domestique Attendant on his Maiesties most Princely Sonne, euen from his very Cradle, (wherein hitherto you haue beene praised for Fidelitie, and I hope shall be so to the end) yet let this be your greatest Glory, that the Lord hath made you partaker of that blessing which commeth by the Gospell; and giuen you the earnest of that Inheritance prepared for them, who are sanctified by Faith in Christ Iesus. For increase whereof in you, as I daily send vp my weake Prayers vnto the Lord, so shall I be abundantly contented Act.20.32 *to know that these small fruits of my husbandry, which haue growne this last Summer in the pleasant valley of* Perth, *not far from your native soile, may be any way profitable to confirme and establish that which GOD hath wrought in you. Let them therefore (righ Worshipfull) come toward you, as those fruits which* Iacob Gen.43.11 *sent to* Ioseph *from Canaan Southward,*

to

to more plentifull Egipt; though not a supplements of your neede, yet as Testimonies of that loue which I beare toward you in the Lord, to whose mercy I commend you for euer in Iesus Christ.

Your W. in the Lord Iesus,

M^r. *William Cowper*, Minister of Christ his Euangel at *Perth*

A PREPARATIVE for the New Passeouer.

CHAP. I.

Of the feruent desire Christians haue to be vnited with Christ. How inexcusable they are who neglect this holy Sacrament. The great danger in comming vnprepared. The parts of the precept: First, that wee try: Secondly, that wee eate: the last handled first.

AS the Soule of a Christian longeth for nothing more then to be fully vnited with the Lord Iesus; so doth he greatly account of euery meane, whereby this vnion is aduanced. The Apostle S. *Paul* was so inflamed with the loue of

of Christ in that comparison of him
he esteemed all other things to be bu
doung, and euery thing an aduantag
that might serue to conioyne him wit
Christ: for albeit the nature of ma
abhorreth nothing more then deat
(yea, euen the soule of the godly desire
not to lay aside the body, if it migh
stand with the Lords dispensation
which the Apostle is not ashamed t
2. Cor. 5. 4. protest of himselfe: *We would not* (saith
hee) *be vnclothed, but would be cloathe
vpon, that mortalitie might be swallowe
vp of life.*) Yet did the loue of Chri
so far ouercome him, that hee was con
tent through the valley of death to fol
Phil. 1. 23. low his Lord; yea, most desirous to b
dissolued by death, in so much as hee
knew it to be a meane to conioyne him
neerer vnto Christ.

And herein he stands vp to witnesse
vnto vs, that vnlesse wee haue a most
feruent desire to participate of this ho
ly Sacrament, which the Lord hath in
stituted to seale vp and increase our
spirituall Communion with him; wee
are

are manifeſtly conuinced to be ſuch, as in whom there is no loue of the Lord Ieſus: If wee will not goe with him to eate and drinke in his parlour at Ieruſalem, it is not likely that wee will follow him out of the Citie, bearing his reproach to be crucified with him on mount Caluarie. The Apoſtle is deſirous to goe through death that hee might come to Chriſt: and it was the notable word of that ancient *Ignatius*, the Scholler of Chriſts beſt beloued Diſciple Saint *Iohn*. *Nihil viſibilium noror, nihil inuiſibilium, modo Chriſtum acquiram.* I ſtand (ſaid hee) vpon nothing viſible, nor inuiſible, I care not what torments come vpon mee, ſo that I enioy Chriſt Ieſus: and will not wee then (caſting away all impediments) come ioyfully forward to this holy Table, wherein our bleſſed Sauiour communicateth himſelfe vnto vs, and whereunto, this day, ſo louingly hee inuites vs? Now hee ſtands at the doore and he knocks, offering to come in and *ſuppe with them who will open vnto him.*

They will not ſuffer with him on mount Caluarie, who refuſe to bāquet with him in his parlour.

Euſeb. lib. 3 Cap. 36.

Reu. 3. 20.

Now the Maister shall say to his Disciples: *Take ye and eate, this is my body*: Now sayes the bridegroome to his friends, *Eate, O my friends, and make you merry my welbeloued.* Now doth the Angel intimate that proclamation, which hereafter will be resounded with greater joy from heauen: *Let vs be glad and reioyce, for the marriage of the Lambe is come.* And now the Sauiour calles vpon sinners with outstretched armes: *Come to me all ye who are weary and laden, and I will refresh you.*

Mat.26.16

Cant.5.1.

Reu.19.7.

Mat.11.28

Those diseased creatures who lay at the poole of Bethesda, waited diligently on the occasion, when they should step downe into the water: for he that first stepped in, after the Angell had troubled the water, was made whole, whatsoeuer his disease was. Praysed be God, though we haue not now those waters of Siloam, wherein, with that blinde man, wee may cure our bodily diseases; wee haue the waters of that Shiloh, of the which whosoeuer drinks shall not thirst any more: these are the

Iohn.5.8.

Iohn.9.7.

the waters of life, that are able to cure all our spirituall infirmities; the benefit is not restrained to one that first sits downe at his Table, but is extended to all those who make themselues ready to come vnto him. Let vs not therefore neglect so faire an occasion of grace, but let vs vp & arise, let the Bride make her selfe ready, and goe forth to meete the Bridge-groome. Let vs begin in this wildernes to eate the fruits of our promised Canaan, which is aboue; let vs open to the king of glory that knocks; let vs go to our sauiour that cries come, and ioyfully communicate with our Lord, who commands, *Take and eate, this is my body.* For here is giuen the greatest gift, and that in the most excellent manner, that God hath to giue on earth vnto the sonnes of men: for here hee gineth it, as it were with both his hands, that is, not onely by his word, but also by his Sacrament; onely take heed to this warning, *let a man trie himselfe and so let him eate.*

Gen. 49. 10. *Ioh.* 1. 14. At Siloam poole, onely hee was healed who first stepped downe, not so at Shilohs Table.

There is danger in hearing of the

word and therefore our Sauiour forewarnes vs: *Take heede how you heare.* Ther is danger also in communicating: in the preceding Verse, the Apostle forewarneth vs of it; *He that eates of this bread, and drinks of this cup of the Lord vnworthily, is guiltie of the body and bloud of the Lord.* In the subsequent verse he forewarnes vs also of the danger. *He that eates and drinkes vnworthily, eateth and drinketh his owne damnation.* And in this interiected verse, which now by the grace of God wee haue to handle, hee sheweth vs the way how to eschew them both, and therefore let vs hearken the more attentiuely vnto it.

Luke. 8. 18.

This precept hath two parts: in the first wee are commanded to try before wee eate; in the second wee are commanded to eate after triall. Before wee communicate, hee requires triall; and after triall hee commands to communicate: and so hee encounters with two sorts of men, whereof the one eates of this bread and tries not, and these faile against the first: the other trie themselues,

selues, but eate not of this bread, and these faile against the second; both of them are here corrected by the Apostles precept. In handling whereof, wee begin first at the last part, that such as are resolued to bide away, if it please God, may be made willing to come: and then by Gods grace, we shall returne to the first, that such as are willing to come, may be instructed how they should communicate.

And so let him eate. It is not then as yee may perceiue, left free vnto men to communicate or abstaine from the Communion as they please; but wee are bound by a commandement to eate and drinke at this Table. *Doe this* (said our Sauiour) *in remembrance of mee.* Our first father *Adam* failed in eating of that tree of knowledge of good and euill, whereof God forbad him to eate; but many of his sonnes faile in refusing to eate of that tree of life, whereof God commands them to eate. In their words they condemne the fact of their Fathers, because they were *Sicut*

Wee are bound by Gods cõmand to eate at this Table.

Bernard. *omnium parentes, ita omnium peremptores, & prius peremptores quam parentes*; perishers of their posteritie, ere euer they were parents; and in their deede they are daily imitators of their folly. It was a punishment vnto *Adam* to be debarred from the tree of life: and it is but a pastime to many of his foolish posteritie to debarre themselues from it.

The apostatate man will eate where God forbids him, & will not eate where God commãds him.

Thus stands the corrupt nature of man still in contrary termes with the Lord, *And the children doe fulfill the measure of their fathers iniquitie*: where God forbids man to eate, there will he eate, and where the Lord commands him to eate, there will he not eate. The Serpent spake from the earth; *Albeit yee eate of that tree* (which God hath forbidden) *yee shall not dye*, and man hearkened vnto it. The Lord Iesus

Mat.24.12 speakes from heauen, *Come and eate of the tree of life, and yee shall liue*; but man will not heare him. O silly and fearefull rebellion, the Seducer is beleeued, and the Sauiour is not beleeued. This day wisedome hath prepared

Because the seducer is beleeued & not the Sauiour.

his

his Table, hee cals vpon you all, *Come and eate of my meate, and drinke of the wine that I haue drawne: hee that findeth me, findeth life, and shall obtaine the fauour of the Lord; but hee that sinneth against mee, hurteth his owne soule; and all that hate me loue death.* Thus are wee louingly called, and fayrely forewarned; and all those are made inexcusable that will none of his counsell: they will not eate of this bread, but shall eat of a worse: *For they shall eate of the fruite of their owne way, and be filled with their owne deuises, their paths shall tend vnto death, because they refuse to lay hold on the tree of life.*

Prou. 9. 5.
Prou. 8. 34
Pro. 1. 30. 31.

CHAP. II.

Ignorance the mother of all Recusancie to communicate. The Reasons of diuers refusals condemned. Better excuses reiected by Christ in the Gospell then these. They consent not to the Marriage of the Lambe, who refuse the smallest token of his loue.

WHat euer be the pretended excuse of these recusants, ignorance is the mother of their sinne, and therefore may I say that vnto them, which the Lord Iesus said vnto that Samaritane woman: *If thou knewest the gift of God, and who it is that saies to thee, giue me drinke, thou wouldest haue asked of him, and hee would haue giuen thee the water of life.* This sweete gradation of our Sauiours words, *If thou knewest, thou wouldst aske, if thou askedst I would giue*, euidently pointeth out the sinne of these men to be (as I haue said) the daughter of ignorance; whereas out of

Ioh. 4. 10.

f doubt if they knew the gift that is
iuen them here by God, they would
aſwere with thoſe Iewes, *Lord euer-*
ore giue vs this bread: and with that
amaritane woman when ſhee was
etter informed, *Lord euermore giue me*
that water to drinke, that I thirſt no
ore.

Ioh.6.34.

Ioh.4.15.

But that wee may deale particularly
ith ſuch as refuſe, wee are to know,
at abeit this their rebellion pro-
eeds of ignorance, yet they who re-
ſe, are of ſundry rancks, ſome know
ot the vtilitie and excellency of this
acrament; theſe thinke they may be
hriſtians good enough, although no
ommunicants: they looke to this
able with naturall eyes, they iudge of
by things which they ſee, and ſo de-
iſe it, becauſe after their reckoning,
ey haue better repleniſhed tables at
ome. Theſe are like *Naaman* the Sy-
an, who came to *Eliſha* to be cured of
is leproſie; hee was commanded to
oe and waſh himſelfe ſeauen times in
rdan, which at the firſt hee diſdained
to

Some refuſe to communicate, becauſe they know not the excellency of this Sacrament.

Theſe are fooliſh like *Naaman* the Syrian. 2. *King.* 5. 10.12.

to doe: are not (ſaid hee) Abanah and Pharpar riuers of Damaſcus better then all the waters of Iſraell? he contemned the meanes commanded by the Prophet, he went away in diſpleaſure, and his leproſie went with him; but afterward, when hee reuerently vſed the meanes preſcribed vnto him, hee was made cleane of his leproſie. Wherein wee are taught, not to deſpiſe the ordinance of God, although it ſeeme neuer ſo baſe vnto naturall iudgement:

1. Cor. 1. 21. It pleaſed God by the fooliſhneſſe of preaching, to ſaue them who beleeue: and he hath in like manner appointed this Sacrament for communication of his Chriſt to them who are his.

Let a man therefore be content to take ſaluation out of the hand of God, by ſuch meanes as hee in his wiſedome hath concluded to giue it. No worldling will refuſe treaſure of gold, although it were giuen him in a Boxe of Wood; nor precious pearles preſented to him in a purſe of leather: and wee ſee that noble Perſonages diſdaine not

to

to take infeftments of ſtately buildings, and faire inheritances, by acceptation of a contemptible little peece of earth and ſtone: and ſhall a Chriſtian refuſe ſo excellent a gift, becauſe it is giuen by ſo ſmall a meane? far be it from vs, that wee ſhould examine the ordinance of God, but rather that wee prepare our ſelues in faith and feare to obey it: let vs not looke to the meanes, but to the bleſsing by Gods promiſe annexed to the meanes; to the gift more then to the manner of giuing. In this banquet wee muſt learne to exerciſe our faith, not to ſatisfie our ſences; it is no banquet for our body; if ſo the Lord had intended it, he could haue furniſhed his Table with the delicateſt things, and made thee a banquet farre exceeding that which *Ahaſuerus* made to the Princes and gouernours of his Prouinces: *For all the Fowles of the ayre, and beaſts that feede on mountaines and fields are his.* He may command as his owne, all the creatures of his three ſtore houſes, the Ayre, the Earth, and the Sea, but

Eſt. 1. 3.

Pſa. 50. 10.

The leſſe wee ſee in this Table, the more wee are bound to beleeue.

but here the leſſe wee ſee, the more we are bound to beleeue. Say with vnbeleeuing *Naaman*, what better is this Bread and Wine then other bread and wine? ſuch blaſphemies ſometime haue fallen out of the mouthes of ignorants whoſe darkeneſſe wee ſhall (God willing) diſcouer by the light of Gods word hereafter: for the preſent, my concluſion to the Recuſant is, that if thou pretendeſt, thou be a louer of Chriſt, then wilt thou eſteeme euery new token of his loue, a new benefit vnto thee; and what euer he puts in thine hand as a pledge of himſelfe, in that reſpect it ſhall be deerer vnto thee then all the world beſide.

Others againe there are, who know both the vtilitie and excellency of this holy Sacrament, and yet refuſe to communicate, (but as they thinke) with reaſon, pretending that it is not contempt, but reuerence of the Sacrament which makes them to abſtaine. To whom I anſwere, that there is no excuſe in the world can warrant a man to bid

bide backe from Christ Iesus, when he cals vpon him: for what art thou able to alleage? want of preparation? the fault is thine owne: for since the marriage of the Lambe is come, and thou art warned thereunto, why dost thou not make thy selfe ready, and remoue the impediments? And yet if thou alleagest that common excuse of the ignorant multitude, that thou art at variance with thy neighbour by reason of some iniuries done to thee, not as yet repayed by him, nor to be borne withall, and digested by thee; what dost thou, but by a singular subtiltie of Satan, excuse one sinne by another? as if one would teach thee to wash away the spots of thy face with puddle water, were not that in stead of cleansing, to make thy selfe more vncleane? and thou, whilest thou wilt iustifie thy contempt of God his calling, by alleaging thy vnsanctified affection, & heart that cannot forgiue, dost no other thing, but make thy selfe guiltie of a double rebellion, as one that will not discharge thy

1 If it bee want of preparation, the fault is their own.

2 If it be variance with their neighbor, they excuse one sinne by another.

thy Christian dutie neither to God nor man.

Consider I pray thee, the excuse pretended by those who were bidden to the Marriage of the great king, and compare them with thine: one of them *Mat. 22.4.* said, *I haue bought a Farme and will goe see it*: Another said, *I haue bought fiue yoke of Oxen, and must goe proue them*: And the third said, *I haue married a Wife and may not come*. The worst of their excuses is better then thine, and yet were they all repelled: the vse of husbandry and marchandise, and the dutie that a man oweth vnto his wife are sometime lawfull, albeit not to be preferred before that dutie we owe vnto Iesus Christ: but that thou shouldest liue at variance with thy neighbour, & carry within thee a heart that cannot forgiue, is neuer lawfull. If that which sometime is lawfull, cannot excuse thee delaying to come vnto Christ when he calls vpon thee, what mockery of God is it to alleage that which neuer is lawfull?

They who excuse their recusancie because of variance are further conuinced.

And

And here alſo beſide the offence done againſt thy God, conſider what preiudice thou doſt vnto thy ſelf. What folly is this, that becauſe thy neighbour hath ſinned againſt thee, thou wilt alſo ſinne againſt thine owne ſoule? I ſuppoſe as thou haſt ſaid, hee hath wounded thee and hurt thee in thy body, goods, or name, is that a reaſon why thou ſhouldeſt contemne the calling of Chriſt, who offers to cure thy wounds, and heale al the infirmities of thy ſoule, yea, to pacifie all thoſe paſsions and perturbations of minde, wherewith thy impatience diſquiets thee? hee forewarned his owne, that in the world, they ſhould finde trouble, but in him they ſhould haue peace: If thou finde (as he foreſpake) trouble in the world, why wilt thou not goe and ſeeke that peace in him, which hee hath promiſed? As to thy right, I require not thou ſhouldeſt looſe it; neither yet forbid I, that by ordinary meanes thou ſhouldeſt ſeeke a redreſſe of thoſe wrongs which againſt order are done vnto thee: for the

Ioh.16.33.

the law is the ſtay of confuſion, and the Sinew of the common-wealth; without which no fellowſhip can be entertained amongſt men: and God hath appointed the Magiſtrate, that vnto good men hee ſhould be *like the raine to fields new mowen*, vnder whom they may flouriſh, but ſhould be to the wicked like that *Weſterly winde*, which draue thoſe Locuſts into the red Sea, that troubled the Land: but as for grudge, rancour, hatred, malice, and ſuch like, what haue they to doe in the heart of the childe of God, ſince wee are commanded to forgiue one another, euen as God for Chriſts ſake forgaue vs? & plainly foretold, that if *wee doe not forgiue men their treſpaſſes, no more will our Father forgiue vs our treſpaſſes*. A fearefull recompence, that wee ſhould poſſeſſe our owne ſinnes, becauſe wee will not forgiue the ſinnes of others. Certainely thou that doeſt ſo, giueſt out a hard ſentence againſt thy ſelfe; for in ſtead of mercie, thou cryeſt for iudgement, as oft as thou prayeſt, *forgiue me my ſins*

Pſal. 7. 26.

Ex. 10. 13.

Mat. 6. 15.

as I forgiue them that haue sinned against me: for that is, Lord forgiue me not at all.

It was a horrible sinne of the Iewes that they preferred *Barrabas* a wicked malefactor before the Lord; but I pray thee consider, how neere thy sin draws to theirs, if thou iudgest rightly of it: for when thou refusest to come to this holy Table, vnlesse thou hast amends of such wrongs as are done vnto thee, thou saiest in effect, rather then Ile renounce my will, I will renounce my part of Christ, and communion with him; for here is the very question: Whether wilt thou forsake thy communion with Christ, or thine owne corrupted will? Say not now to me, these are hard speeches, God forbid that euery one who is no partaker of this sacrament, should in so doing, forfeit his part of communion with Christ. I grant indeede they are hard speeches, but true speeches, and no harder then thy sin deserueth: for I pray thee, to what end did our Sauiour institute this Sacrament? was it

They who doe so, prefer *Barrabas* before Christ.

Renouncing their communion with Christ, before they renounce their owne wicked will.

not that in it hee might communicate himself to thee? how canst thou then excuse thy selfe, & say thou hast not reiected him, seeing thou reiects the meanes whereby hee is giuen to thee? When
Gen. 24. 53 *Eliezer* the seruant of *Abraham* sought *Rebecca* in marriage vnto *Isaac*, what way did shee testifie her consent? surely not onely by word, but by acceptation of those iewels of siluer and gold, which he gaue her as loue-tokens in the name of *Isaac*. Now wee are sent forth to you
2. Cor. 5. 20 as the Ambassadors of the liuing God, to win you in marriage vnto his sonne, and to prepare you that yee may be presented a *chast Spouse* vnto him: and wee are commanded to minister vnto you this holy sacrament as a pledge of his loue towards you: if yee agree to the marriage and be content to forsake your fathers house, and goe with vs to the house of *Abraham*; then testifie your consent by receiuing these holy tokens of his loue, which in his name wee exhibit vnto you: but if yee will not, then shall we stand vp as witnesses

against

against you, that wee haue called you, and ye refused to come.

O man, what wilt thou doe for thy Christ, that wilt not come and banquet with him at his Table? how canst thou say thou louest him, when so small an impediment keepes thee back from going vnto him? hast thou not cause to hang downe thy head for shame, when thou art conuinced to haue lesse loue to thy Sauiour, then *Esau* had to *Iacobs* pottage; for loue of them hee sold his birth-right, which he should haue kept: but thou for loue of Christ, wilt not forsake thy corrupt wil, which thou art bound to abandon. *Abraham* for the loue of God was content with his owne hands to slay his onely lawfull sonne; and thou for the loue of God, wilt not slay thy vnlawfull bastard affections, for doe the holy will of God, except thy wicked will be first fulfilled. This euidently proues that thou hast not *Abraham* for thy father, but art of the race of wicked *Cain*, that hated his brother vnto the death. Assuredly

They loue not Christ who wilfully refuse to communicate.

Gen. 25.30

Gen. 22.20

1. *Ioh.* 3.

except thou repent, that merciles iudgment bides thee, presignified in the mercilesse seruant, who hauing gotten mercy from his King, could shew none to his Companion: *Oughtest not thou to haue had pittie on thy fellow, as I had pittie on thee?* Thy former sinnes shall be imputed vnto thee, and thou shalt be deliuered to the Iaylor, till thou pay all that is due vnto thy Lord, which thou shalt neuer be able to doe.

But that the pittifull ignorance of both these sorts of Recusants may the better appeare; and further light may arise to such as are willing to communicate; wee are to consider what a banquet this is, and what are the delicates vnto the participation whereof wee are here called. The Apostle saith not, If a man eate bread, and drinke wine, but *let him eate of this bread, and drinke of this Cup.* The particle (*This*) tels vs, it is no common Bread and Wine, : but surely, the comfort is great, that we are commanded to eate of that Bread whereof our Sauiour saith: *This is my bo-*

body, and to drinke of that Cup which he cals *his blond of the New Testament, shed for the remission of the sins of many.* Hee that eates of my bread, and drinks of my Cup vnworthily, becomes guiltie of the abuse of Gods Creatures: but *hee that eates of this bread, and drinkes of this Cup vnworthily, becomes guiltie of the body and bloud of the Lord, and eates his owne damnation, because he discerneth not the Lords body.*

In this Sacrament are things of sundry kindes which must be distinguished.

And therefore that wee fall not in to this fearefull sinne, we are to know, that this Sacrament is not a simple thing, but a compound, wherein are things of sundry kindes which must be distinguished, and so the word of *discerning* imports that secret. There are here things of sundry sorts, wee must discerne euery thing in the owne kind: so our Sauiour taught vs, and after him his Apostles: and this truth the auncient Fathers haue deliuered vnto vs, *Eucharistia* (said *Irenæus*) *ex duabus rebus constat, terrena & celesti.* The Eucharist consists of two kinde of things,

Iren. lib. 4. contra Val. Cap. 43.

the one earthly, the other heauenly: And *Augustine* calleth it *visibile signum, inuisibilis gratiæ*: the visible signe of inuisible grace. And *Macarius* calleth this Bread and Wine, αντιτυπα, *Examplaria figuræ, seu Typi carnis & sanguinis Christi*: resemblances, figures and Types of the body and bloud of Christ Iesus. Now it is sure, that a Type, Patterne, or Figure must euer be distinguished from that whereof it is a figure. This Sacrament then being a compound thing must be considered not as a simple, but as a compound thing: If it be asked whether a man be earthly or heauenly, because hee is a compound creature; it must be answered by a distinction: If it be asked how a Christian, being on the earth, the Apostle saith that hee hath his conuersation in the Heauens? it must be answered by a distinction: and if also it be asked whether this Sacrament be an earthly or an heauenly thing, how the signe is giuen, and how the thing signified: how Christ Iesus

Maca. hom.

is

is in h..auen, and yet presen̄t in the Sacrament? all these I say must be answered by distinction; *Sursum est Dominus* (said *Augustine*) *sed etiam hic est veritas Dominus: corpus enim Domini in quo resurrexit vno loco esse potest, veritas eius vbiq; diffusa est*; our Lord is aboue in heauen, yet here also is our Lord, as hee is the truth; for the body of our Lord, in which hee arose from death, can be but in one place, but his truth is diffused into euery place. And againe, *Ibat per id quod homo erat, & manebat per id quod Deus: ibat per id quod vno loco erat, & manebat per id quod vbiq; erat*: hee went hence by that which was man, hee staied by that which was God: hee went away by that which was but in one place, hee stayed by that which was in all places. And againe: *Ascendit super omnes cœlos corpore, non recessit maiestate*: hee ascended aboue all the heauens in his body, but hee departed not hence in his maiestie. And *Cyrill* in like manner: *Non enim quia nunc non*

Aug. in. 10. cap. 7. tract 29.

Cir. catech. 14.

adeſt in carne ex eo putes, quod ſpiritu medio hic non adſit: Thinke not tha with his ſpirit hee is not here amongſt vs, becauſe hee is not now amongſt v with his body. Thus yee ſee wee muſt vſe a diſtinction.

Yet are they ſo to be diſtinguiſhed, that wee deſtroy not their vnion.

And yet albeit wee are forced her to acknowledge the ſundry natures o things compound, and conſider them in their owne kindes: wee muſt, for al that, take heed to the wonderfull vnion and Sacramentall coniunction that i betweene them, which is ſo ſtrait, tha vnto the receiuer they are inſeparable for the which alſo the earthly thing receiues the name of the heauenly. And this muſt alſo be conſidered, leſt on the other hand, ſeparating thoſe things which God hath conioyned, we make this *Bread and this Wine* but naked and bare ſignes, and ſo iuſtly incur that blame, which our aduerſaries vniuſtly would lay vpon vs: and in like manner this puniſhment which here the Lord threatens againſt them who are euill diſcerners.

CHAP.

CHAP. III.

Three rules to be obserued in the right discerning the Lords body. First, that euery thing in this Sacrament be taken in his owne kinde. Who faile in this, and how. Secondly, that this Sacrament be vsed according to Christs iustitution. How the Papists faile in this. Thirdly, that this Sacrament be vsed to right ends, and those ends set downe. The conclusion of the first part of the precept.

WEe are therefore to consider, that for the right discerning of the Lord body, these three rules are to be obserued: first, that in this sacrament, we take vp euery thing in the owne nature and kinde. Next, that we vse euery one of them in the manner appointed by Christ, and with that reuerence that is due vnto them. And thirdly, that this Sacrament be celebrated vnto the right ends, for which our Sauiour appointed it.

Against

Againſt the firſt fayle both Papiſts and baſtard Profeſſors: Papiſts are euill diſcerners, becauſe they take the ſigne for the thing ſignified; the earthly thing for the heauenly: The men of Lyſtra were euill diſcerners, when they tooke *Paul* and *Barnabas* for *Iupiter* and *Mercurius*, Gods in their account, and therfore would haue worſhipped them as Gods: but (in this light) farre blinder are they, who will adore a creature in ſtead of the Creator, and that with the ſame kinde of worſhip λατρεία, which by their owne confeſsion is due to God onely. They alleadge for their error the word of truth: Ieſus Chriſt ſpeaking (ſay they) of the bread, called it his body; wee ſay in like manner that this bread is Chriſts body, but ſacramentally: but denie that the bread is tranſubſtantiate into the very naturall bodie of Chriſt, as they againſt the principles of faith and nature, falſely affirme. It is ſtrange to ſee what backward peruerſe handlers of holy ſcripture theſe men be,

Acts.4.12.

Papiſts are euill diſcerners, and why.

be, where they ſhould ſticke to the letter, they inforce an allegorie to ſerue their purpoſe. What plainer Hiſtory then that which *Moſes* hath? *God made two great lights, the greater to rule the day, the leſſer to rule the night*: yet is this place violently wreſted, when out of it they will gather, that the Papall dignitie, which (as they ſay) God hath appointed to rule ouer the ſpiritualtie, is greater then the regall; and that the Pope by as many degrees excelleth the Emperour, as the Sunne excels the Moone. And againe, where the ſpirit of God vſeth a figure, there they ſticke to the letter. Theſe words according to the Letter, *Mandant flagitium*, command an impietie: and therefore by *Auguſtines* rule, ſhould be eſteemed figuratiue: *Si præceptiua loquutio eſt, aut flagitium, aut facinus vetans aut vtilitatem & beneficentiam iubens, non eſt figurata loquutio: ſi autem flagitiũ vel facinus videtur iubere, aut vtilitatẽ aut beneficentiam vetare, figurata loquutio eſt, (niſi manducaueritis (inquit Chriſtus)*

Gen. 1. 16.

Auguſt. de doctr. chriſtiana. lib. 3. Cap. 16.

Christus) carnem filij hominis facinus iubere videtur) figura est ergo, præcipiens passioni Domini esse communicandum, & suauiter & vtiliter recondendū in memoria, quod pro nobis caro eius crucifixa sit.

If a speech of precept, eyther forbid some sinne, or heynous deede; or else command a profitable, or a good deed, then it is no figuratiue speech; but if it seeme to command a sinne or heynous deed, or forbid a profitable and honest action, then it is a figuratiue speech: *vnlesse thou eate of the flesh of the Sonne of man*, (saith Christ) here he seemes to command an heynous action, and therefore it is a figure, commanding vs to communicate with Christs passion, and sweetly and profitably to lay this vp in our memory, that his flesh was crucified for vs. And after this manner also the perpetual phrase of the holy spirit doth teach vs to interpret them, when he calls circumcision, the couenant; the Lambe, the Passeouer; Baptisme, the Lauer of Regeneration; the Wine, the Cup of the new Testament. In all these they are

are forced to acknowledge a figure: Onely here, *This is my body*, they will adhere to the letter. The learned and godly fathers haue with vs alſo acknowledged this for a Sacramentall ſpeech: ſo *Tertul.* expounds, *Hoc eſt corpus meum, id eſt, figura corporis mei:* This is my body, that is, the figure of my body. And againe: *Dominus pane corpus ſuum repreſentat*: God repreſents or reſembles his body by bread. And *Auguſtine* ſaid in like manner: *Non dubitauit dicere hoc eſt corpus meum, cum ſignum daret corporis ſui.* He doubted not to ſay, This is my body, when hee gaue onely a ſigne of his body. And againe, *Iudam adhibuit ad conuiuium, in quo corporis & ſanguinis ſui figurã commendauit Diſcipulis* Chriſt admitted *Iudas* to his ſupper, in which he commended to his Diſciples the figure of his body and bloud. As Ieſus Chriſt is called a ſtone, and called bread: ſo is this bread called his bodie, and that, ſayes *Bernard*, is *per ſignificationem, non proprietatem*, by ſignification; not that properly it is ſo. And

Tertul. li. 4. cont. Mar.

Auguſt. in Pſal. 3.

Ber. in aſſ. Mariæ ſer. 5.

And as for carnall Professors, they are also euill discerners, because they esteeme lesse of this Bread and Wine then they ought, putting no difference betweene it and common bread and wine, whereas it is not so indeed; for in all the world there is not the like of *this bread and this wine*, except in the like action: it is changed by the ordinance of Christ, and vertue of his institution: not changed in the substance, but in the vse and end: *Panis (enim) terrenus percipiens vocationem Dei, iam non communis panis est, sed Eucharistia*: for that earthly receiuing Gods appointment, is now no common bread but the Eucharist. The Lord who calleth things that are not, and maketh them to be, doth here appoint this bread and this wine to a farre more excellent vse, then that whereunto they serue by nature. As wax stamped with the seale of a King, in substance differs not from other wax; and yet for value is much more excellent, and may not be vnreuerently handled, without con-

Iren. contra Valen. lib. 4 cap. 34.

How the bread and wine are changed.

tempt

empt of the king; so this bread though in substance it differ not from other bread, yet concerning the vse it is sepe-rate, and much more precious then any other bread in the world: being now appointed by God to be a signe and seale, and an exhibiting instrument of Christs body, and therefore cannot be profaned nor abused without contempt of Christ Iesus.

Against the second condition requi-red in the right discerning of the Lords body, Papists faile in like manner, be-cause they peruert Christs institution, and vse not this Sacrament as hee com-manded, for seeing our Sauiour is the ordainer of this Sacrament (saith Cyprian,) *Vtiq; id nos facere oportet, quod Christus fecit, et quod faciendum manda-vit*: of truth, wee ought to doe that which Christ did, and which he com-manded vs to doe. And *Ambrose* writing vpon this same place saith plainly: *indignum est Domino, misterium hoc alius celebrare, quam ab eo traditum est*: it is an indignity to our Lord, to celebrate this

2 Rule.

Cyp. lib. 2. Epist. 3.

Ambrose. 1 Cor. 11. 26

this mysterie otherwise then hee del
uered it. Christ ordained it a Sacramen
for the communication of himselfe t
the faithfull at the Table; they hau
turned it into a sacrifice for the oblati
on of Christ to his Father on an altar
Iesus brake the bread, and gaue it; bu
they, if they break the bread, they giu
it not; and if they giue it, they break
it not. In their daily Masse, the Prie
breaks the bread, he abuseth the word
of Christ, secretly whispering them, *ac
cipite, comedite*: hee bids others take &
eat, but giues them nothing; & when h
giues, he stops it whole in the mouths
of the people, and breakes it not
Thus most sacrilegiously they alter o
Sauiours sacred institution, as thoug
of purpose they had concluded to b
contrarie to him. Besides this, they with
draw from the people the vse of th
Cup, and so mutilate the holy Sacra
ment; a horrible sacriledge in like man
ner, yet ratified by the decree of tha
heriticall Councell of *Trent*, *Si qu
dixeret ex dei præcepto: vel de neceſſita
ſalut*

Papists faile against this rule, because they peruert Christs institution.

Sacrilegiously they abstract the vse of the cup from the people.

salutis esse, omnes & singulos Christi fideles, vtramq; speciem Eucharistæ sumere debere, Anathema sit. If any man auouch that it is by Gods commandement, or vpon necessitie of our saluation, that all Christs faithfull people should receiue the Eucharist vnder both kindes, let him be accursed. To whom it contents vs at this time to oppose the decree of their owne Pope Gelasius: *Comperimus, quod quidam sumpta tantummodo corporis sacri portione, à calice sacrati cruoris abstineant: qui procul dubio, quoniam nescio qua superstitione decentur, astricti aut integra Sacramẽta percipiant, aut ab integris arceantur; quod diuisio vnius eiusdemq; misterij sine grandi non sit sacrilegio.* Wee vnderstand, that certaine receiuing onely the portion of Christs body, abstaine from the cup of his sacred bloud: which men (because vndoubtedly they are trained vp in some kinde of superstition) let them be inforced eyther to receiue the whole sacrament, or to be restrained from the whole, because this

Consil. Treu.

De cons. dist 2. cap. Comperimus.

diuiding of one and the same mysterie, cannot be without great Sacriledge. In this contrarietie among themselues, which way (I pray you) shall the poore people turne them? The counsell curseth all them, who affirme this Sacrament should be ministred with bread and wine: the Pope saith plainly it is superstition and sacriledge to giue the one without the other, and commandeth that either wee abstaine from both, or retaine both together: if yee follow the counsel, the Pope shall condemne you: if yee follow the Pope, the Counsell shall accurse you: but, curse as they will, the Lord shall blesse them, who in faith communicate at his holy Table according to his institution; and the curse of God shall not faile to cleaue vnto them surer then the leprosie of *Naaman* to *Gehezi*; yea, their part shall be taken out of the booke of life, who dare presume to change the ordinance of God. The Apostle hath deliuered vnto vs that which he receiued from the Lord, how not onely hee tooke the bread,

Reu. 22. 19.

blessed

blessed it, and brake it, and gaue it: but that in like manner hee tooke the cup, and gaue also to his Disciples: What boldnesse is it then to take from the people that which Christ by his Apostles hath deliuered vnto them? and thus while they boast of antiquitie, they are found fathers of noueltie.

3. Rule.

And against the third, they faile who vse not this Sacrament to the right ends; which are especially two. The first is the commemoration of Christs death and passion with thanksgiuing: for the which also the Grecians called it εὐχαριστία. The second is the communication of Christ to them who are his; and for this the Apostle calleth it κοινωνία σώματος & αἵματος χριστοῦ. The first I take out of our Sauiour his words, *doe this in remembrance of mee.* And from the Apostle: *So oft as yee eate of this bread, and drinke of this cup, shew forth the Lords death till his comming againe.* And in very deed, this holy Sacrament being vsed according to Christs institution, is a liuely representation of

The first end of this Sacrament is a thankfull commemoration of Christs death.

Christ crucified; while as the signes of his blessed body and bloud, being sundred one of them from the other, the one is broken, the other poured out, remembring vs how his blessed body was broken with the crowne of thornes, the scourge, the nayles, and the speare: and his bloud shed for the remission of our sinnes; which should worke in vs, so oft as wee behold it, an inward contrition, and godly sorrow for our sins, wherewith wee pierced and wounded our blessed Sauiour vnto the death. And indeed, if wee be of the number of those vpon whom God hath poured out the spirit of grace and compassion, so often as wee looke vpon him whom we haue peirced (as here in this Sacrament wee may see him crucified before our eyes) as often wee shall lament for this, as one mourneth for his onely Son, or is sorrowfull for his first borne: but of this wee shall speake God willing hereafter.

Zach. 12. 10

Now here is also discouered the vanitie of that errour of concomitance, where-

wherewith our aduersaries would excuse their dismembring of this holy Sacrament: for (say they) by concomitance where the body of Christ is, there is his bloud, and therefore the bread which is his body being giuen, there is no neede to giue the cup. But as the Lord asked the King of Tyrus in derision, *Art thou wiser then Dauid?* So may wee aske of them, are yee wiser then Christ? will yee amend his institution? This assertion takes away one of the principall ends of this Sacrament, to wit, the Commemoration of Christs death and passion: for to haue the bloud within the body, is no declaration of a crucified man; nor a shewing forth of the Lords death: whereas our blessed Sauiour ordayned them, to be exhibited and receiued sundry, that it might not onely be preached to our eares, but represented also to our eyes, how his blessed body and bloud were sundred for our sinnes.

Errour of concomitance disprooued.

Ezec. 28. 3.

Concomitance destroyes the first end of this Sacrament.

The second end for which this Sacrament was ordayned, is that it might

The secõd end of this Sacrament is the communication of Christ to them who are his.

be a meanes of the communication of Christ to all them who are his, for the sealing vp of our spirituall vnion with him, *ideo enim sacramentum illud hominibus datur, vt caput corpori in terris coadunetur.* And this (as I said) I take out of the word of the Apostle, *This bread which wee breake, is it not the communion of the body of Christ?* And in this respect, this holy bread and wine are not onely signes representing Christ crucified; nor seales confirming our faith in him, but also effectual instruments of exhibition, wherby the holy spirit makes an inward application of Christ crucified to all that are his.

In this Sacrament Christ is truely exhibited & giuen.

And herein stands our greatest comfort, for if wee had no more to doe in the celebration of this holy sacrament, but to remember Christs death and passion: then certainely looking to it onely were sufficient to put vs in remembrance thereof, but when wee heare and see, that this bread which is his body, is giuen vs, and wee are commaunded to take and eate it, what

shall

shall wee thinke but that wee are called to this high mercy, as to be partakers of Christ and all the benefits that flow from his death. The Lord doth neither deceiue vs with words, to bid vs take when hee giues nothing: neyther calleth hee vs onely to a communion of naked bread and wine, farre be it from vs to thinke so basely of this holy Sacrament. Certainely, hee that with any measure of light and grace, will ponder these words of our Sauiour, *take and eate, this is my body*: shall perceiue that there is here a reall and effectuall exhibition made of the Lord Iesus, to the penitent and beleeuing receiuer.

Yet Christ is not receiued of euery one who receiueth the bread: for there is a great difference betweene

And yet let no man thinke, that albeit the breaking and giuing of the bread be the communication of Christs body, that therefore the bread is transubstantiate into his body, or that euery one receiues the body of Christ who receiues the bread: for there is great difference betweene communication and acceptation on the part of

communication and acceptation.

God. In this Sacrament there is indeede a communication and exhibition of Christ, but on the part of the vnbeleeuing receiuer it failes for fault of acceptation; becauſe they haue no faith whereby to receiue him, nor a purified heart, wherein to lodge him.

The wicked eate not Christ in the Sacrament.

It is therefore a vile errour alſo of the Papiſts, who affirme that the wicked in this Sacrament eate Christ, but to their damnation: It is contrary to the Word of God and reformed antiquitie:

Iohn.6.14. for, *Whoſoeuer* (ſaith Christ) *eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.*

Auguſt.in Ioan.cap.6. Tract.26. *Sacramentum quibuſdam ad vitam, quibuſdam ad exitium, res verò ipſa cuius eſt ſacramentum, omni homini ad vitam, nulli ad exitium. Item, Qui non manet in Chriſto, & in quo non manet Chriſtus, proculdubio non manducat ſpiritualiter carnem, nec bibit ſanguinẽ eius, licet viſibiliter premat dentibus Sacramentum ſanguinis & corporis eius.* The wicked who beleeue not, may with *Iudas* eate *Panem Domini, non panem Dominum.*

Dominum. The bread of the Lord, but not the bread which the Lord himſelfe is to his worthy receiuer.

Of all this, then it is euident, that this banquet is moſt heauenly, and excellent, wherein as there is no leſſe offered then Chriſt Ieſus, ſo no leſſe is refuſed by them who refuſe to communicate: they proclaime by their deed (if they continue in it,) that they haue *no portion in Dauid, neither inheritance in the ſonne of Iſhai.*

They refuſe a great gift, who refuſe to communicate.

2 *Sam.* 20. 1

But now wee leaue them, and returne to ſpeake, as wee promiſed, of that triall, which they who mind to communicate, are to take of themſelues.

CHAP.

CHAP. IIII.

The second part of the precept commands triall before we communicate. The Lord will not that this table be a snare to vs, as was Absalom to Ammon. Banquetters at this table should be holy persons.

LEt a man therefore trie himselfe. This Particle (*therefore*) is a relatiue to that which went before: since there is a danger (will hee say) and many eate and drinke vnworthily: therefore take yee heede how yee come: he saith not simply, let a man eate, but *let a man trie himselfe, and so let him eate.* This warning then of the Apostle, stands in the entry of this holy action, like that Cherubin armed with a sword in the entry of Paradice: yet not to hold out the Sonnes of *Adam*, but onely to terrifie vs, that wee presume not to draw neere without sanctification. And herein doth our Lord Iesus discouer his wonderfull loue towards vs; who before he inuites vs to eate and drinke at his

Gen. 3. 24.

his Table, doth firſt of all inſtruct vs how wee ſhould doe it. *Abſalom* called his yonger brother *Ammon* to a banquet orrely of purpoſe to ſlay him, he prepared delicate meate and drinke abundantly for him, but concealed the danger. It is not ſo with our elder brother, he cals vs here to a banquet, not of purpoſe to ſlay vs, but to ſaue vs; he is no way willing we ſhould make this Table a ſnare to trappe our ſelues to damnation, which he hath ordained as a meane of our ſaluation: and therefore before hand forewarnes vs of the danger that we may eſchew it.

It is pittie to ſee how the great multitude runne to this holy Sacrament without triall & examination of themſelues, and all becauſe they heare of a bread of life, which here is exhibited to the Communicants at this holy Table; it is very true that great things are exhibited here indeede, but thou ſhouldeſt firſt of all enquire of thy ſelfe, who art thou? what intereſt thou haſt in this Communion? and whether

or

or no thou be one of those to whom these holy things doe appertaine? for if thou in thy person be a profane & vnsanctified creature, thy touching of
Hag. 14. these holy things may defile them, and make thee guiltie of the contempt of them, but shall not benefit thee; yea, a
2. *Kin.* 7. 2. greater curse then that which *Elisha* pronounced on the vnbeleeuing Samaritane Prince, shall light vpon thee: thou shalt see the Table of the Lord, and heare of the plentie of the bread of life therein communicated, but shalt not eate of it: *Let a man therefore trie himselfe, and so let him eate of this bread and drinke of this cup.*

For as this Sacrament is an holy and excellent thing, so should they who celebrate it, be holy and separate persons. It should not be receiued with common hands, that is, with earthly hearts and vnsanctified affections. The
Luk. 11. 38 Pharises would not eate their common meate with vnwashed hands, and that was but superstition, but here to wash before we eate, both our hands and our

head

head with *Peter*, yea, *to waſh* (as *Ieremy* exhorts vs) *our hearts from our wickedneſſe*, is deuotion and good Religion, both commended and commaunded by the word of God: otherwiſe fearefull is that warning of our Sauiour: *if I waſh thee not, thou ſhalt haue no part with mee. To the vncleane all things are vncleane, for euen their conſciences are defiled.* *Iohn.13.9.* *Iere.4.14.*

CHAP. V.

Vnreuerent handling of holy things hath neuer beene left vnpuniſhed. The Lord will not ſhew his preſence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence.

THe Lord hath neuer ſuffered vnpuniſhed the vnreuerent looking to, or handling of the holy ſignes of his preſence. Them of *Bethſhemeſh* looked vnreuerently into the Ark, & the Lord ſlew fiftie thouſand of them. *Vzza* touched *1.Sam.6.* *1.Sam.21.*

touched vnreuerently the Arke, and the Lord in like manner strooke him instantly to death; *Abimelech* would not giue to *Dauid* the hallowed bread of proposition, but conditionally, that the young men who were with him were sanctified. No vncircumcised man might eate of the paschall Lambe, vnder paine of death, and such as were circumcised, being vncleane, ought to abstaine till they were cleansed according to the law; yea, such of them as were cleane, did not eate without foure dayes preparation, for the Lord commanded them to take the Lambe the tenth day, and not to slay it till the foureteenth day at night, that all the space betweene, they might the better prepare themselues to that holy action. Neyther will the Lord any other way be familiar with vs, except we be sanctified. Before the Lord came downe on Mount Sinai to giue his law to Israell, he appointed them three dayes of preparation, wherein to sanctifie themselues. The Lord appeared to *Moses* in the

Exod. 12. 48

Exod. 12. 6.

Exod. 19. 9.

the fiery bush, but reuealed not his will vnto him, till he put off his shooes: I will be sanctified (saith the Lord) in all that draw neere vnto me. The Lord will not take a wicked man by the hand, not haue fellowship with the Throne of iniquitie? his eye is so pure, that hee can behold no iniquitie. Vnlesse wee put off our worldly thoughts and sinfull affections, whereby we haue troad in the vncleane wayes of sin, it is not possible that the Lord can be familiar with vs.

Exod. 3. 5.

Abac. 1. 13.

All these stand vp as examples, warning vs to draw neere to this holy action, in assurance of Faith, sprinkled in our hearts, from a good Conscience: Here is a Sacrament more excellent then the Passeouer; here is bread more holy then that Shew-bread; here are the tokens of Gods presence more glorious then the Arke; here the Lord commeth downe, and saluation vnder his wings: not to sound by Angels the precepts of his Law on Sinai, but to seale vp by his Spirit the promises of his

his Gospell to the inhabitants of Sion; shall wee then presume to come to this holy Table without sanctification? or if wee will, may we not looke assuredly
1.Cor.11. for iudgement? The Corinthians were stricken with death and sundry diseases, becausse they discerned not the Lords body, & that which is most fearefull of all, he that came to the marriage wan-
Mat.22.13 ting his wedding garment, was he not taken from the banquet Table, and cast into the place of vtter darknesse? and shall we looke to escape the like iudgement, if we fall into the like contempt of God?

Prepare thy selfe, oh Israell, to meet thy God: let vs search and trie our wayes; let vs lift vp our hands with our hearts vnto God in the heauens. *If wee*
Lam.3.14. *be this day come to the Lord with our*
1.Sam.7.4 *heart, let vs put away our strange Gods* (which are our sinnes) *from among vs:*
Gen. 33. let vs with *Iosephs* brethren make ready our presents: sith we haue no better thing then our heart, let vs sacrifice our hearts to the Lord, and that in the best

best estate that wee can possibly get it; for the Lord our God is a great king. *Cursed is he that hath a male in his flock, and voweth and sacrificeth a corrupt thing to the Lord.* Beware therefore wee offer not that which is lame and torne to the Lord, a diuided heart, a halting heart betweene two; an vnpenitent heart, is neyther a meete sacrifice to offer vnto the Lord, nor a meete vessell wherin to receiue that holy thing which here the Lord offers vnto thee. *Mal.* 1. 14.

CHAP. VI.

Not to put new wine into old vessels. Comfort for the tender conscience cast downe with the sight of sinne after triall: two sorts of trials: the one of things perfect, the other of things vnperfect. Daily triall most necessary.

THe Apostle saith, that the breaking of this bread is the Communion of the body of Iesus; sith Christ is that holy thing which here is com- *1 Cor.* 10. 16.

communicated, take heed how we make ready the heart wherin to receiue him.
Ioh.19.40. *Ioseph* of Aramathia, and the rest of those godly ones who tooke downe Iesus from the Crosse, wrapped his dead body in pure and fine linnen; what shall wee then doe with the liuing body of Iesus? shall not wee receiue it into pure, fine and well prepared hearts?
Mat.9.17. *No man* (sayth our Sauiour) *puts new wine into olde Vessels*; far lesse will any man put the ordinary food of his body into vncleane, vnseasoned and vnsauery Vessels, but least of all should men presume with vnholy hearts & hands to meddle with things sacred & heauenly: here is new wine indeede, let vs not put it into old vessels: here is heauēly Manna, let vs not receiue
2 Cor.5.17. it with earthly hearts: *Euery man that is in Christ should become a new creature*:
Reu.19.9. If wee be those blessed ones who are called to the participation of the Lambs supper, then shall it be graunted to vs to be arayed with pure and fine linnen & shining; which is the righteousnesse of

of the Saints. The Lord vouchsafe this grace vpon vs, that sith hee hath made vs partakers of the heauenly vocation; and called vs to the marriage of his son, that we receiue not so excellent a grace in vaine, but it may be vnto his seruants according to his word.

And now before we enter to speak of this triall, least the tender consciences of the Godly, by reason of that which I haue spoken should be discouraged and cast downe with the sence of their owne vnworthines, which at all times is great in their eyes, but greatest when by triall they looke most narrowly vnto themselues: wee haue therefore to consider that there be two sorts of tryals; one whereby a thing perfect is tried in such sort, that it is not made better, but found to be that which it is, and with this kinde of tri all man is said to trie the Lord and his Word, so speakes the Lord by *Malachie*: *Proue me and trie me now, if I will not powre you out a blessing without measure.* By this tryall if a man fall to *Mal.* 3.

try the Lord, hee ſhall finde him ſuch as hee is, true, conſtant and faithfull, to performe that which he hath ſpoken; or if any man will enter and try the word of the Lord; hee ſhall finde that the law of the Lord is perfect, no droſſe in it, but like ſiluer fined ſeauen times in the fire. There is againe another triall, whereby things imperfect are ſo tryed that they are made better, and at the length perfected: and hereby God tryes man, for ſo hee ſpeakes by the ſame *Malachie*. *The Lord will fine the ſonnes of Leui, and purifie them as gold & ſiluer, that they bring offerings to him in righteouſneſſe*: And with this triall alſo man tryes himſelfe, ſearching out his iniquities that hee may forſake them: and this triall tends indeed to a perfection at the laſt, but ſtands rather in a finding out, and forſaking of our imperfections, then in any perſent perfection. And of this tryall the Apoſtle meanes here: ſo that this precept doth command vs to ſearch out our iniquities, and to depart from them; but

Pſal. 19. 7.

Pſal. 12.

Mal. 3. 3.

The triall here commanded, is a ſearching out of our imperfections.

but doth no way import that we should not communicate at this Table because that new tryall discouers to vs new transgressions; for wee come not here as men without sin, but as poore and miserable sinners, seeking the Sauiour of the world, knowing that *hee came not to call the righteous, but sinners to repentance.* Luke.5.32.

Thou then, who after examination shalt finde thy selfe a miserable and yet a penitent sinner; say not with *Peter, Lord depart from mee, for I am a sinfull man,* but so much the rather goe to him and cry with *Dauid, Haue mercy on mee O God, and according to the multitude of thy compassions, put away mine iniquities*: for it is a true saying: *Christ came into the world to saue sinners.* Stay not thou therefore backe from him, because thou art sinfull, onely trie if thou be weary of thy sinnes, for wee are sure, that a sinne discouered by triall, and cast out by repentance will neuer condemne vs: *Wash you* (saith the Lord) *make you cleane, take away the* Luke.5.8. Psal.51.1. 1 Tim.1.15 Esa.1.16.

euill of your workes from before my eyes: and then though your sinnes were as crimson, they shall be made white as snow, though they were red as scarlet, they shall be as wooll. Omne quod ipse mihi non imputare decreuerit, sic est quasi non fuerit; euery sin saith the Ancient, which God hath concluded not to impute vnto mee, is as if it had neuer beene: If therefore in thy conscience thou feelest thy sins an heauie burden vnto thee, vnder the which thou sighest & groanest, and whereof thou earnestly desirest to be releeued, crying with that holy Apostle, *O miserable man that I am, who shal deliuer me from this body of sin?* then goe thou to the Lord Iesus, for surely thou art one of those, whom he is seeking: he came into the world to saue thee and the like of thee, lay thy burthen vpon the backe of Christ, and hee shall beare it, and take thou vp his yoake which is easie, and his burthen which is light, *so shalt thou finde rest to thy soule.* O happy exchange when we are taken from the seruitude of sinne, and entred into

Bernard in. cant. ser. 23

Rom. 7.

Mat. 11. 29

into the ſeruice of Chriſt, when the burden of ſinne that preſſeth vs downe is taken from our backs, and the ſweete yoake of Chriſt that lifteth vs vp is laid vpon vs : for albeit it be called a burden, yet is it ſuch a burden as eaſeth vs, and maketh vs lighter, like the wings of a Bird : *Quid enim leuius eo onere quod non ſolum onerat, ſed portat omnem cui portandum imponitur.* Per. epi. 72

Where for our further comfort, let vs conſider what manner of gueſtes thoſe were, whom the great King commanded to bring into his banquetting houſe, euen the poore, the maymed, the halt and the blind. Take heed vnto this O thou that art diſquieted in minde, & wounded in ſpirit with the ſenſe of thy infirmities; the Lord is gracious & ready to ſhew mercy : *Hee will not breake the bruiſed Reede, nor quench the ſmoaking Flax*, he will not deſpiſe thee becauſe thou art weake, but bids thee come to him that hee may heale all thy infirmities : art thou then poore and deſtitute of ſpirituall Grace in thy

Banquetter there were the poore, the maimed, & the blinde.

Mat. 22.
Mat. 12. 20

Eſay. 42. 3.

feeling? turne thee to Christ, who being rich became poore for thy sake, that thou in him mightest be made rich. Art thou weake and diseased? remember they who are whole need no Phisition, but the sicke, and that it is the glory of this excellent Phisition to cure diseases otherwise incurable: *quid enim tam mortem quod Christi morte non sanetur.* Art thou lame, and complainest that thou canst not with *Dauid* runne the way of the commaundements of God; yet endeauour to halt forward with *Iacob* vnto Canaan, and to creep to the Lord Iesus, as one of his little Babes, praying vnto him, *O Lord that raisest vp the crooked, I beseech thee to order my goings aright, and to stay my steps in thy pathes, that I slide not any more as I haue done.* And thou who laments thy blindnesse, and the weake measure of thy knowledge now in this time of light (alas) as we haue all more then cause to complaine, that by our owne default, the eyes of our vnderstandings are not lightned, and we haue so little

2 Cor. 8.9. Luk. 5.31.

Psa. 146.8

little inſight into the riches of that glorious inheritance, and rich mercies manifeſted to vs by the Goſpell, in compariſon of that we might haue had. *If with the Angels we had beene deſirous to behold them,* ſurely in regard of time, we ſhould haue beene teachers, *yea the meaneſt inhabitant of Ieruſalem ſhould haue beene as Dauid, and Dauid as the Angell of God:* but we are become ſuch as haue neede that the principles of God ſhould be taught againe vnto vs, yet muſt wee not diſpaire, but goe to Ieſus, who giueth ſight to the blinde, and pray to him: *Lord open our eyes that wee may ſee the wonders of thy law.* Let vs goe to this Table, ſtand and crie with thoſe two blinde men: *Ieſus the Sonne of Dauid haue mercy on mee, O Lord enlighten mine eyes that I ſleepe not in death.* Comfortable then is that meſſage ſent by the Lord Ieſus to the Church of Laodicea, *I know that thou art miſerable and poore, and blinde, and naked, yet I counſell thee to come to mee: I haue the fine gold that wil make thee rich;*

1 Pet. 1. 12

Heb. 5. 12. Zach. 12.

Pſal. 146. Pſal. 119.

Pſal. 13.

Reu. 3. 18.

I haue the white raiment to couer thy filthy nakednesse: I haue the eye-salue, that will open thy eyes. Let vs not therefore hearken to the voyce of our infidelitie against so cleare testimonies of the word of God; neyther so looke on our miseries, that we turne our backs vpon Gods mercyes, but rather let our miseries chase vs to him, who of his abundant mercy is able to fulfill all our necessities, aboue all that wee can aske or thinke.

Eph. 3. 20.

This triall is not that daily and ordinary trial required in all our actions

But now to returne and speake of the triall here required: wee must consider that as this action is not a daily action, so it requires a triall aboue our daily triall: as for our daily and ordinary triall, in it wee are bound to examine all our actions in the court of Conscience, that we may call our selues to account: *Not concealing the iniquitie of our bosome, as Adam did, but iudging our selues that wee may not be iudged of the Lord.* And this triall without a daily losse cannot be neglected; for since wee are subiect to so many changes,

that

that euen the iust man falleth seauen times in the day, and no man knoweth the errours of his life; wee haue great needs by daily consideration to view the state of our consciences, & to looke into the course of our life; whether or not it be such as will lead vs vnto that end whereat wee should be. Such profit found godly *Dauid* by the examination of his wayes, that hee praysed the Lord, *who gaue him counsell, and made his raynes to teach him in the night.* And hee acknowledged it a speciall meanes, whereby many times hee was reduced into the way of life, when hee had wandred from it. *I haue considered* (saith hee) *my wayes, and turned my feete vnto thy Testimonies.* As *Dauid* learned this from God, so doth hee recommend it vnto vs, that morning and euening we should examine our selues, as a most profitable meanes to nourish that holy feare in vs, whereby we keepe out sinne, when wee are tempted to it; or cast out sinne when we haue once conceiued it: for this holy feare is,

Psal. 19. 12

Psa. 16. 7.

Psa. 119. 59

Innocentiæ

Cypr.lib.2. Epist.2. *Psal.4.4.* *Innocentiæ custos: tremble therefore* (saith hee) *and sinne not, examine your hearts vpon your beds, and be yee still*: Againe, hee protests that euery day he was punished, and chastised euery morning; that hee daily cleansed his heart, and washed his hands in innocency. Euery *Psal.73.13* day of our life wee contract some new debt of sinne, and wisedome craues that euery day we should seeke a discharge thereof. As wee cannot liue without daily food, farre lesse can wee liue without daily mercy; and therefore our Sauiour who in the one Petition taught vs to pray, *Giue vs this day our dayly bread*, in the next hee taught vs also to pray, *And forgiue vs our sinnes*, that no day should goe by vs, without examination of our selues, and crying of God mercy for our sinnes.

Miserable is their estate, who liue without daily triall.

But here commeth to be lamented the senceleſse stupiditie of this generation: in all their affayres they vse consideration, & bring to account and reckoning their whole busines with men; but as touching their conuersation towards

towards God, and the state of their consciences, and whether or no they be translated from Nature into Grace, there are they so carryed away by presumption, that they leaue no place to the examination of themselues, but proclaime peace to themselues, though there be no peace; blessing themselues in their hearts, albeit God (in their hearing) pronounce them and their actions accursed in his Word. They are wise like *Achitophell*: hee put his house in order, but not his soule in order; wise in things perishing concerning this life, ther they ouersee nothing, wise enough in their generation; but fooles concerning things pertaining to life eternall: for they suffer a daily debt to run on vpon their soules, which at length shall ouer-charge them. A count that is long ouer-passed, in the end becomes difficult to be finished; and hee who long hath liued in darkenesse, if yee bring him to the light cannot hold vp his eyes to looke vpon it, but is forced to caft them downe toward the ground:

They are like *Achitophel* who put his house in order, but not his soule. 2. *Sam.* 7. 8 2. 3.

ground: euen so shall it be with him who suffers his debt of sinne to multiply, and the reckoning of his transgressions to runne on, in the end *his owne wickednesse shall reproue him.* The Lord shall draw him out of his lurking hooles, and bring him out of the darke chambers of his imagination: and as now his secret sinnes are set in the *light of Gods countenance, so then shall the Lord set them in order before him that did them.* Hee shall manifest his inward thoughts to the light, and present him naked vnto iudgement: and then with what confusion and astonishment, with what trembling and blacknesse of face, shall hee that was prodigall of the time of grace, liuing in his sinnes a contemner of God, come forward vnto iudgement? And this may serue to awake vs to the daily triall and ordinarie examination of our hearts.

Ier. 2. 19.

Psal. 90. 8. Psa. 50. 21

But a singular & extraordinary triall is required before cõmunion.

As for this action, it is not ordinary, and therefore requireth a singular and extraordinary triall, farre aboue that which euery day we are to take of our

selues:

selues: for if (as I said) the Iewes had assigned to them the space of foure dayes for preparation before they eate their Passeouer, what shall we doe that haue to celebrate a more excellent mistery? they searched diligently euery corner of their house to see that no leauen were in it, but more diligently should wee search euery corner of our hearts, that no knowne leauen of wickednesse & malitiousnesse be left in it, which wee haue not purged and cast out by repentance: Then shall wee find that euery new sight of our selues shall discouer a new corruption; for the heart of man, is a great deepe, and deceitfull aboue all things; many Chambers of corruption are in it. If wee haue entred into one, and seene the abhominations which are there, thinke not for that we haue entred into all. No doubt the Prophet *Esay* knew before that he was a sinfull man, but a new vision of the Maiestie of God brought him to a deeper insight of his owne vncleanenesse, and made him to cry out, *Woe is mee,*

Euery new sight of our selues discouers new corruption.

Esay.6.5. mee, for I am vndone, because I am a man of polluted lips, and mine eyes haue seene the King, the Lord of Hostes: I

Iob.42.6. haue seene (saith Iob) the Lord, therefore doe I now abhorre my selfe. And this I speake that none of vs thinke a new triall vnnecessary, but that euen ye who through grace haue been accustomed euery morning to chastice your selues, and euery euening to examine your hearts in your beds, may be warned: to you also belongeth this precept *Let a man try himselfe, and so let him eate.*

CHAP. VII.

What a laborious work is enioyned a man when hee is commaunded to try himselfe. Two things necessary for this try all: First, the Spirit of God: Secondly the Word of God. Many trye themselues by wrong rules, and are so deceiued.

WHich shall appeare more euidently, if you ponder this precep

precept, *try thy selfe*: it is a restlesse and laborious work that here is enioyned to thee, thou art set to a task which may hold thee exercised all the dayes of thy life. The Lord by this precept will haue euery thing that is in man brought vnder examination; Man as hee is the workmanship of God is euery way so meruailous that no meruaile the Philosophers called him a little world: *Augustine* in his estimation accounted man a greater miracle then all the miracles that euer were wrought among men: but as he is peruerted by sinne, and become the workmanship of Sathan, hee is so fraughted with iniquitie that Saint *Iames* cals one member of his body *a world of wickednesse*: and if in the tongue onely, which is but a small member of the body, there is so much wickednesse, that the Spirit of God who giueth names to things as they are, calleth it a world of wickednesse, what shall we think of the rest? what bottomlesse depth of iniquitie must there be in the fountaine,

Iames. 3.6.

when there is so much in the streame? and therefore I say hee had neede to be full of eyes within and without, that will practise this precept of the Apostle, *Let a man trie himselfe.*

Foure bands of cogitatiõs which oppresse the minde.

For if yee shall begin to take a view of your minde, and consider how farre it is enlightned, and what naturall darknesse yet remaineth in it? how many bands of strange cogitations at seuerall times soiourne in it? some flowing from the loue of the World, and her deceitfull pleasures, intending to steale our hearts after them: some from the roote of concupiscence, and her inordinate lusts, that oftentimes violently oppresse vs: and some from the roote or bitternesse, raising wonderfull commotions and perturbations within vs, reeling too and fro by courses in our swelling and restlesse mindes, raging like waues of the Sea, carryed with furious windes, besides infinite armies of other vaine and idle cogitations, whereof wee cannot tell from whence they come, or whither they goe. And if

if from the minde wee proceed to the heart, which is the ſeate of the affections, & take a particular view of them, how our loue and our hatred, our feare and our confidence, our ioy and our griefe, our care and our contentment are renewed and framed according to that word which is the rule of righteouſneſſe. And if againe, yee goe to trie the affections, and ſee how the members of your bodyes are imployed as weapons of righteouſnes in the ſeruice of God, if yee haue made *a Couenant with your eyes or not*, that they regard not vanitie, or if negligently yee let them ſtand open as windowes, at the which death enters euery moment into your ſoules: and if yee haue learned to *take heede to your lips that yee ſinne not with your tongue*; if yee ſhall alſo take a time to conſider the ignorances of your youth, and ſinnes of your old age: if I ſay, yee looke vnto all theſe which yet are few in regard of many moe we haue to looke vnto, what ſhall appeare but a new found world of wickedneſſe

Rom. 6.

Iob. 31. 1.

Pſa. 39. 5. Man being well tryed ſhall appeare a new found world of wickednes

discouered vnto thee? which most iustly may make thee ashamed, and compell thee to cry out with *Dauid, O Lord who knoweth the errours of his life? Lord cleanse me from my secret sinnes, and keepe me from presumptuous sinnes, that so I may be made cleane from much wickednesse:* yea, thou shalt wish with *Ieremie, O that my head were full of water, and mine eyes fountaines of teares that all the whole day long I might with* Ezekiah *recount my sinnes in the bitternesse of my heart, and all the night cause my bed to swim, and water my coach with teares, for the manifold transgressions, wherewith I haue offended the Lord my God.*

Psal. 19. 12

Iere. 9. 1.

Esa. 58. 15.

Psal. 6.

And now because this tryall of our selues is so necessary, let vs here remember that there are two things without which wee cannot profite in this worke of triall. The one is the spirit of God: the other the word of God. As for the first, man by nature is so blinded with selfe-loue, that hee accounts his owne deformitie beautie, and his bondage libertie: what viler

bondage

bondage then the seruitude of sinne? *O quam multos dominos habet, qui vnum non habet* (said *Ambrose?*) and yet man vnregenerate counteth it his libertie to liue vncontrolled in the seruice of his lusts, to doe what hee will: what libertie againe so excellent as to be the freeman of God? *seruire Deo est regnare:* and yet foolish man accounts the obedience of Gods Law (which is the law of libertie) a seruitude, and the Commandements of God hee esteemes as bonds, wherwith he will not be bound, walking the footsteps of other Rebels before him: hee cryes out, *Let vs breake their bonds, and cast their cords from vs.* It was not the disease of the Laodiceans onely to account themselues happy when indeed they were miserable, it is the naturall disease of all the sons of *Adam*; for euery mans way seemeth good in his owne eyes. A pittifull blindnes, that death should raigne ouer man, and man not feele it; that strange Lords who can claime no right vnto him, should tyrannize ouer

Psal.2.3.

Reuel.3.

Prou.16.2.

him, and hee not endeauour to withstand it; and that Sathan should leade him away into Captiuitie bound with chaines, euen the cords of sinne, blinder then *Zedekiah*, hauing his eyes pulled out, and man should not lament for it. *But where the spirit of the Lord is there is libertie and freedome*, there is a knowledge and detestation of sinne, and a sighing to God for deliuerance from the bondage. The Prophet *Ezechiel* could not see the abhominable idolatries of the house of Israell, till the Lord taught him to digge through the walls; but we shall be farre lesse able to see the vile abhominations that are in our owne hearts, vntill the spirit of the Lord digge through and demolish that thicke and hard wall of induration, that naturallie hideth vs from the sight of our sinnes, and keepeth vs in blindnesse vnder Sathans bondage.

Ezec. 8. 9.

The other thing whereby we are to proceede in this tryall, is the word of God; for euery thing that is imperfect, must be tryed by another, not by it selfe:

Gold

Gold is tryed by the fire & touchstone, the waight of a thing is tryed by the ballance, and the spots of the face are tryed by the glasse; thus euery imperfect thing that is tryed, is tryed by another, not by it selfe. As for the law of God it is a most perfect rule, by which God will haue men and their actions tryed; but it is to be tryed by no other then it selfe. If any man will try Scripture, he must with the Nobles of *Berea*, try it by the Scripture, so then the word serueth vnto vs as a touchstone for our tryall, as a glasse for discouerie of our spots, and as the ballance of the sanctuarie wherein wee must be waighed: in the last day the secrets of all harts shall be iudged by the Gospel, and therefore it were good that in time wee did iudge our selues by it; some try themselues by it, some try themselues by themselues, supposing they are such indeede as they haue conceiued themselues to be: some againe measure themselues by others, specially with such as in their opinion are behind them, not with

Euery imperfect thing must be tried by an other then it selfe. *Act.17.11.*

Rom.16.

Luke.18.11

ſuch as in light and grace doe farre excell them, like that Pharaſie, who when hee came to examine himſelfe before God, thought he was good enough becauſe hee was not like the Publican, wherein hee was alſo miſerably deceiued; for ſuppoſe hee ſpake the truth, yet ſpake it ignorantly, as *Caiaphas* ſaide, that *one ought to dye for the people*: hee was not like the Publican indeed, the Publican was much better then hee; for he came to the Temple humble and penitent, and went home to his houſe iuſtified, whereas the Phariſie puft vp with a conceit of his owne righteouſneſſe, and iuſtifying himſelfe, went away out of the Temple more guiltie then he came. In the triall therefore of thy ſelfe make not thy neighbours diſpoſition thy rule, leſt thou in like manner be deceiued.

How wee may profit by comparing our ſelues with others.

And yet if thou wouldeſt profit by the example of others, remember it is a great folly to thinke that thou art religious enough, becauſe in Religion ſome are behinde thee, and not rather to be

bee diſpleaſed with thy wants, when thou ſeeſt ſo many before thee, enriched aboue thee in all ſpirituall grace, and haue profited more then thou in the mortification of their finfull luſts: hauing out-run thee further in the way of Gods Commandements, then that other Diſciple out-ranne *Peter* vnto Chriſts Sepulchre, to learne his Reſurrection. It is pittie that the Sonnes of men in worldly things can looke to thoſe who are aboue them, thinking they haue little becauſe they haue not ſo much as others, yet in ſpirituall things they ſhould looke to others, that are inferior to them, and ſo eaſily ſtand content with the little beginning of religion they haue, becauſe there be many who in their iudgement haue not ſo much; whereas certainly if we could try our ſelues by the right rule, woe ſhould finde that as yet wee are farre from that which wee ſhould be, and therefore haue more neede then that holy Apoſtle, *to forget that which is behinde, and endeuour our ſelues to that which*

Iohn.20.

Phil.3.4.

which is before: following hard toward the marke for the prise of the high calling of God in Christ Iesus.

It is not enough that Pastors & elders try vs wee must trie our selues.

We haue therefore here yet further to obserue, that seeing the Apostle commands vs to trie our selues, wee think it not enough that others trie vs, and giue vs their approbation; we must also trie our selues. The Pastors may trie thy knowledge, and thinke it good enough, thy superiors may trie thy conuersation, and finde it vnreproueable of man, but thou must try thy owne conscience, *for no man knowes the things of a man saue the spirit of man; the minde of a man will shew him more sometime then seauen watchmen that are in a Tower.* When this sacrament was first instituted, there were twelue who communicated with the Lord Iesus, and one of them was a Diuell, and a traiterous hypocrite: the remnant knew him not, & therefore could not reproue him, but that made not *Iudas* the better man; yet the fault which man could not finde out, the Lord discouered it: *One of*

1 Cor. 2. 11.

Eccl. 37. 14

you (said he) *will betray me.* Thinke it not therefore enough albeit vnchallenged of man, thou maiest sit downe at the Lords table; remember the King will come, & take a view of the guests, euen he who is the God of the spirits of all flesh, and to whom the secrets of the heart are manifest. *Iosaphats* garment cannot hide *Achab* from him; he is not blinde like *Isaac*, that he should be deceiued to take one for another; therefore trie thou thy selfe, how thou commest to this holy Table, whether as *Iohn* louing Iesus, and beloued of him, or as *Iudas* betraying Christ, and accursed of him; for as Christ foretolde them, that one of them was a Diuell, so the Apostle hath foretolde vs, that many will eate and drinke vnworthilie at this holy Table; who they are wee know not, yet are they knowne to the Lord: let euery one of vs striue to purge one, euery man try himselfe, and wash his hart from his wickednes, and so shall wee be all cleane; let euery man aske for himselfe with the Disciples,

Other men cannot know whether thou come to the Table as a *Iohn* or as a *Iudas*.

Let euery man therefore aske for himself *is it I Lord?*

disciples, *is it I Lord?* am I one of them that comes to betray thee? to crucifie thee againe, & to tread the bloud of the new Testament vnder my feete? let vs neuer rest til we haue gotten the Lords certificate in our consciences, and that after due tryall of our selues wee come not as Hipocrites, vnpenitent and vnbelieuing Atheists, but as diseased and poore sinners, to seeke the Lord Iesus the Sauiour of the world: for if wee doe so then shall wee get that answere which the Angell gaue to the two *Maries*, feare not ye, becausse ye seeke Iesus who was crucified: we shall eate at this Table and be satisfied, and shall goe away not without feare indeede, but hauing our feare tempered with great ioy, becausse we found the Lord.

We should try our selues, and not other men.

And lastly, let vs remember that the Apostle commaundeth vs to try our selues, and not to try other men. It is a corrupt custome of men at those times of holy Communion to sift the conuersation of their neighbours and brethren, more narrowly then euer

Laban

Laban ſearched *Iacobs* ſtuffe, to ſee if hee could finde any thing wherewith to charge him; and this they doe not of a heart to forgiue, which were commendable, but of purpoſe to ſeeke the vttermoſt recompence and ſatisfaction for ſmaleſt offences done againſt them, and ſo where they ſhould caſt open the doore of their hearts to the King of glory, and prepare in the deſart a path for our God, by making low that which is high within them, & making ſtraight that which is crooked, by the contrary they ſtop all the paſſages and wayes of GODS acceſſe vnto them: for now their affections are exalted ſo high by pride againſt God, that they deſpiſe the counſell of his word: crooked they were before, but more crooked now: they liued without loue before and diſſembled it, but now are not aſhamed when God calleth them to the Table of loue, plainely to profeſſe with rough and fierce ſpeeches the hatred of their hearts; they put off that which the Apoſtle commaunds them to put on, as the

This reprooues them who before communion try faults done to them more then ſins done by them.

the Elect of God, namely tender mercy, humbleneſſe of minde, meekeneſſe and long ſuffering: they inſiſt to ſearch out the ſins done againſt them by men, and ouerpaſſe the ſinnes by themſelues done againſt God; *Louers of themſelues more then louers of God.*

I grant indeed, it is a point of Chriſtian duty to admoniſh our brethren of their ſinnes, if it be done in loue: for ſo wee are commanded. *Thou ſhalt not hate thy brother in thy heart; but ſhalt reproue him.* It is hatred and not loue for the father to ſpare correction, or the brother to ſpare admonition to his brother in his ſins. I confeſſe in like manner that he who hath offended is bound to reconcile himſelfe vnto thee before he offer his ſacrifice to the Lord; but in caſe that hee neglect to doe it, yet ſtandeſt thou bound and oblieged to forgiue him, and to take heede that thou diſpiſe not ſo great a ſaluation offered by the Lord, becauſe another diſchargeth not that brotherly dutie, which hee ought vnto thee. As another

Leu. 19. 17

mans

mans faith will not iustifie thee, so another mans sinne will not condemne thee; and therefore mourning for that which we cannot amend in others, let vs chiefly attend to our selues, as wee are here commanded.

CHAP. VIII.

The points of preparation are two: First, that wee lay aside our olde sinnes: Secondly that wee put on the new Christian disposition; consisting in three things: First, that towards God we be holy and heauenly minded: Secondly, that towards our neighbours wee bee louing: Thirdly, that wee be sober and little in our owne eyes. The comfortable fruit arising to vs at this holy Table.

BVt now leauing to speake any more of this triall generally, wee enter to speake of the particular points of this triall. The whole triall and examination required in those who are to

to be banquetters at this holy Table, I reduce to these two: the first is, that wee try our selues whether or no with
Zach. 3. *Iosh.* wee haue cast away our filthy garments, that is, if wee haue cast off the old man, which is corrupt through deceiueable lusts. And next, if we haue put on our marriage garment, that is,
Ephe 4. put on the new man, *which after God is created in righteousnesse and true holinesse.* First of all therefore we must take paines to remoue the impediments that may hinder our Vnion with Christ, that wee come not to this Table (as *Iudas* did) with our olde sinnes, hauing that lodged in our hearts, which wee dare not present vnto God: for seeing no man will sit downe at the Table of his enimie, what great presumption is it in vs to sit downe at the Lords Table, as long as our sinne which is the cause of enmitie is not remoued: *there*
2 Cor. 6. 14 *can bee no communion betweene light and darknesse.* Let vs therefore be changed
Rom. 13. 12. from that which we are; *let vs cast away the workes of darkenesse, and be renewed*

in

in the spirit of our minde, if so be wee desire to be vnited with the Lord: hee is the holy One of Israell, God blessed for euer, in whom there can be no shadow of alteration, so that of necessitie the change must be vpon our part.

Iam.1.17. Otherwise no cómunion with the Lord.

It is written of the Lioness, that hauing had commixion with the Leopard, shee washeth her selfe in water before shee companie againe with the Lyon, that so hee should not by sent discerne her adultery. And *Basile* in his *Hexameron* writes, that the Viper a most pernitious kinde of Serpent, before her copulation with that Sea-fish called Muræna, doth first vomit and cast out his venemous poison: thus the beasts in their kinde (so farre as they can) doe reuerence one to another, to teach man that hee is worse then a Beast indeed, except hee cast off the filthy slime of his olde sinnes, that hee may be ioyned with the Lord, for by nature wee are more adulterous then the Liones, (for what is the vanitie after which wee haue not gone a whoring?)

Basil.Hexa. hom.7.

more venemous also wee are then the Viper, full of hatred, malice, enuie, debate, and therefore haue neede to vomit out our iniquities by repentance, and to wash our selues in that fountaine opened to the house of *Dauid*. Before that *Ester* was presented to *Ahasuerus*, shee was purified by the space of twelue moneths, sixe moneths with oyle of myrrhe, and sixe moneths with sweet odours: shall such reuerence be done to mortall flesh, whose carkasse was shortly to be made a pray to the wormes, and shall wee carry no reuerence to our immortall husband the Lord Iesus? shall we take no paines to purifie our heart, that wee may be presented as a chast spouse vnto him?

Este.2.12.

2 Cor.11.2.

Without diuorcement from our olde sinnes, no marriage with the Lambe. *Psal.45.*

Let vs not deceiue our selues, except we forsake our fathers house, and our owne people, that is, except wee be deuorced from our old sins, wherein wee were borne and brought vp: it is not possible that the king shal haue pleasure in our beautie. Let vs call our deeds to examination before the tribunall of our

conscience:

conscience: let vs cast out the Cananits and not pitie them, that the peace of God may dwell with vs: let vs deliuer *Barrabas* to be crucified, that Christ Iesus may liue in vs; why shall these Serpents (I meane our crooked affections) be nourished any longer in our bosome, which liue vpon our bloud, and cannot liue except we die? Oh that wee could make this day a day of new diuision betweene vs and our old sins.

Not a generall confession, but a particular inquisition shold be made of our sinnes.

Neyther must wee here thinke it enough to fight against our sinnes, but we must euery one of our selues make a particular inquisition of these domestique sinnes, and predominate euill affections that haue most of al oppressed vs: for there is none of vs all but wee haue in vs our owne Idoll, whereunto many times we doe seruice, to the great offence of God. And albeit this narrow triall of our sins shall discouer to vs a wonderfull discordance betweene our nature and the most holy law of the Lord, yet let vs not be discouraged, considering that wee are best in the

eyes of God, when wee are worſt in our owne eyes, and moſt acceptable to him, when wee are moſt diſpleaſed with our ſelues. The Lord was moued
2. *King.* 21. 29. euen with *Achab* his temporall humiliation: *ſeeſt thou not* (ſaid he to *Eliah*) *how* Achab *is humbled before mee? becauſe hee ſubmitteth himſelfe before mee, I will not bring that euill which thou haſt ſpoken in his dayes*: and will not then the Lord much more be moued with the true humiliation of his
1 *Pet.* 4. owne Seruants? No doubt, if wee caſt downe our ſelues before the Lord, hee ſhall lift vs vp, if wee humble our ſelues
1 *Cor.* 11. 31 hee ſhall exalt vs, *If wee iudge our ſelues we ſhall not be iudged of the Lord, for the*
Pſa. 34. 18 *Lord is neere to them that are contrite, and will ſaue ſuch as are afflicted in ſpirit.* But if we come before the Lord in preſumption of our mindes, and not touched with the ſenſe of our ſins, then ſhall he execute that fearefull threatning vp-
Iere. 2. 35. on vs, *I will enter into iudgement with*
Eſay. 2. 12. *thee, becauſe thou ſaiſt I haue not ſinned:* though thou wert high, and exalted like the

the Cædars of Lebanon, & the Oakes of Bashan, proud and hautie in thy conceit, the Lord shall abase thee, & bring thee low, *for he is the Lord that resisteth the proud, and giueth grace to the humble.* 1. Pet. 5. 5

The other point of our triall and preparation, stands in putting on that three fold Christian disposition; that towards our God wee bee holy and heauenly minded; towards our neighbours louing, righteous and mercifull; and as concerning our selues that wee be sober and lowly, for so the grace of God, which hath appeared teacheth vs, that *wee should denie vngodlinesse and worldly lusts, and should liue godly, righteously, and soberly in this present world.* Tit. 2. 11. This is our wedding garment, *euen that pure, fine, and shining linnen, which is the righteousnesse of the Saints.* Reu. 19. 8. A garment not partie coloured like *Iosephs*, Gen. 37. 23 but compact of many vertues & graces of Christ Iesus. These be his badges and Cognisances, whereby wee are knowne to be his: the putting on of these, is the putting on of Christ; for Col. 3. 12.

his grace tranſlateth vs out of nature, and transformeth vs into his image by his owne ſpirit.

And firſt as concerning our diſpoſition towards God, it ſhould not onely be holy (as I haue ſaid) but alſo heauenly: for ſince wee call him our Father which is in heauen, wee muſt ſee what heauenly diſpoſition we haue to goe after him: and whether wee be weary of our abſence from the Lord; like *Dauid* weary of his dwelling in the Tents of *Kedar*, and deſire with the Apoſtle to remoue out of the body, that wee may dwell with the Lord: for here is not the place of our reſt. The beſt of our life vpon earth (except it be the little taſt of that hid Manna, wherewith the Lord now and then comforteth our ſoules in this barren Wilderneſſe) it is but like the life of that forlorne Sonne, who hauing baniſhed himſelfe from his fathers houſe, was driuen to fill his belly with the huskes that was giuen to the Swine, & oftentimes could not get them. Wee

Pſal. 120.

Phil. 1. 23.

haue

haue experience inough of the vanitie of worldly comforts, wherein there is no contentment: would to God wee could also learne with that prodigal son to bethinke our selues, & conclude to make home againe to our fathers house, *in whose face is the fulnesse of ioy:* surely the least of them that dwell in our fathers house haue bread inough, they are filled with the fatnesse of his house, and receiue drincke out of the riuers of his pleasures: what pleasure then should it be to vs to liue here in this strange Land, where our soules are almost dead for hunger?

Psal. 16. 11

There is no greater thankfulnesse that man can shew to the Lord, then to declare in his affection that he cannot liue without the Lord, nor rest content so long as he is absent from him. The Lord in the worke of creation neuer rested till he had made man, and man can doe no lesse of duty then passing by all Gods creatures but resolue with himselfe, I will neuer rest till I enioy the Lord. The soule of man

should be like that Doue of *Noah*, which being sent forth from the Arke, found no rest to the sole of her foote, vntill shee returned againe to him that sent her: and indeed without the Lord where can we rest? Goe thy way with *Salomon* and prooue all the goodnesse of the children of men, which they inioy vnder the Sunne, thou shalt finde *it is but vanitie and vexation of Spirit.* Whatsoeuer man cleaueth to beside Iehouah the true subsisting Lord, it is but a lying vanitie, which hath not in it that substance and certaintie which man imagineth, yea man (without God) in his best estate is altogether vanitie, and his wisest actions are but a disquieting of himselfe in vaine. It is a godly saying of *Augustine*, which the word of God and experience taught him; *Fecisti nos Domine ad te, & semper inquietum est cor nostrum, donec requiescat in te:* thou madest vs O Lord vnto thy selfe, and our heart is euer vnquiet till it rest in thee. The wicked who are strangers from the wombe, pretend in their

Our soules cannot rest but in him.

Eccle. 2. 3.

Psal. 39. 5.

August.

their countenance what they will, yet euen in laughter their heart is ſad, for *there is no ioy nor peace to the wicked:* (*ſaith my God,*) *their heart is moued as the Trees of the Forreſt ſhaken with the winde.* As the point of the Marriners compaſſe ſo long as it is not direct to the North, trembles continually; ſo the ſpirit of the wicked (not ſet vpon the Lord) is neuer quiet, but toſſed too and fro with reſtleſſe perturbations, which in a part preſent hee feeles, but ſhall better perceiue it when he goeth out of the body. *For tribulation and anguiſh ſhall be on the ſoule of euery man that doth wickedly:* this is the portion of them that forſake God, and wander after vanitie. It is good therefore for vs to draw neere vnto God, ſaying with *Dauid, whom haue I in heauen but thee? and I haue deſired none in the earth with thee.* The Lord worke this heauenly diſpoſition in vs.

Pro.14.13. Eſa. 48.22 Eſa.7.2. Rom.2. Pſal.73.

2 Things profitable, to help vs to this heauenly diſpoſition.

And now to helpe forward our earthly mindes vnto it, we haue to conſider both the time & place, when and where

1 Consideration of the place wherein this Sacrament was first instituted.

where our Sauiour did institute this sacrament. The place is recorded by Saint *Luke* to haue beene an vpper Parlour: the consideration of the place (saith *Nazianzen*) doth some way warne vs that wee should celebrate this holy sacrament with high & heauenly affection. When God gaue the law, hee came downe from heauen to the top of Sinai, and *Moses* went vp from the plaine to it, and so (saith hee) had familiar conuersatiō with the Lord: and here as the Lord commeth downe as low as he can in this Sacrament for our capacitie, it becōmeth vs to mount vp as high as possibly wee can in our affections, if so be wee be desirous to meete the Lord, otherwise if the Lord shall abide in his glory and inaccessible light, and if man shall lye still in the darke dungeon of his base and earthly minde, what familiar meeting can there be betweene God and man?

2 Consideration of the time.

And as for the time, Saint *Iohn* witnesseth that our Sauiour ordained this sacrament when he was to goe out of the world

world to his father; wherein ſaid *Auguſtine*, *Spes membris in capite data, quod eſſent in illo tranſeunte ſine dubio ſequutura.* Yea, not onely ſhould it nouriſh our hope, that where hee is, there once wee ſhall be, but ſhould waken our affection and deſire to goe after him: wee ſhould eate and drinke at this holy Table, not as if wee were here to remaine, but ſhould celebrate this Supper as a Paſſeouer, ſtanding as Pilgrimes, with our loynes girded vp, hauing our ſtaues in our hands, ready to follow our Lord, who is gone into heauen before vs: and euery day of our communion ſhould be a new departing of our hearts out of this world, vnto our heauenly Father; yea, wee ſhould receiue this meate from the Lord, with that warning which the Angel gaue to *Eliah* in the wilderneſſe: *vp and eate, for thou haſt yet a great iourney to goe.* This bread is giuen vs, that in the ſtrength thereof, wee may walke forward the way which is before vs, not that wee ſhould lye downe and reſt

Auguſt. in Ioan.

The time warneth vs to celebrate this ſupper like a Paſſeouer.

1 *Kin.* 19. 7

reſt vs in this wilderneſſe, as if we had now attained to the end of our iourney. The Angell wakened *Eliah* twice ſleeping vnder the Iuniper tree, twice hee touched him and twice bad him vp, eate and walke; at length hee roſe and walked in the ſtrength of that bread forty dayes: But alas, our ſecuritie is greater then his; many a time hath the Lord warned vs of the iourney that is before vs; many a time hath hee propoſed heauenly food vnto vs, and now againſt this day the Lord reneweth his mercy towards vs. The Lord waken vs, and graunt at the length that wee may riſe and walke, following the Lord till we appeare before the face of our God in Sion.

But moſt of all the meditation of the loue of God is profitable to work in vs this heauenly diſpoſition.

But of all other meanes, the moſt forcible to rauiſh our hearts after the Lord, is a deepe meditation of the loue of God towards vs. The Apoſtle proteſteth it is a loue that paſſeth knowledge; the height & breadth, the length and depth whereof none is able to comprehend; he that at one time cryed out,

out, *Come and I will tell you what God hath done for my ſoule,* is compelled another time to confeſſe, *O Lord my God thou haſt made thy wonderfull workes ſo many, that none can count in order to thee the thoughts towards vs: I would declare and ſpeake of them, but they are more then I am able to expreſſe.* And yet although wee be leſſe able then the Elephant at one draught to drinke vp the great riuer of Iordane, let vs be content with the wearyed Paſſenger willingly to take in ſo much as may refreſh vs; we cannot meaſure the waters of the Sea in our fiſt, nor number the ſtars of heauen, and how then ſhall wee number his mercyes which are aboue all his workes? ſhall wee therefore not looke to them, nor behold that glory of God which ſhineth in them? though we cannot comprehend his incomprehenſible loue, (yea bleſſed are wee if it ſhall comprehend vs,) letvs notwithſtanding earneſtly and feruently meditate vpon it, not by ſtarts and vaniſhing motions: for as a Candle

Pſal. 66. 6

Pſal. 139.

It is not a light meditation of this loue that will raiſe vp our harts.

Candle doth not at the first receiue light from the fire, were it neuer so blowne, but if for a time it be holden constantly to the fire it is at the length enlightened: so it is not vanishing meditations that will warme our harts with the loue of God; but if wee shall continue without wearying to exercise our thoughts vpon this great loue that the Lord hath borne towards vs; it shall happely fall out at length that the powers of our Soule shall be inflamed with his loue, and we shall find the sauour of death in euery thing that smelleth not of his loue.

Neuer such a loue shewed as Iesus hath shewed vnto vs.

No greater Loue then this (sayth our Sauiour) can be shewed among men, then that a man should bestow his life for his friends: but that which man is not able to shew our Lord Iesus God and man hath shewed to his children, his good will: for the Loue hee bore to vs, hee gaue himselfe in a sacrifice for our sinnes on the Crosse, euen when wee were his enimies, and hath here in this Sacrament giuen himselfe

a food and nouriſhment vnto vs: for ſo that Diſciple beloued of him doth teſtifie; *When Ieſus knew that his houre was come, that hee ſhould goe out of the world vnto his Father, forſomuch as hee loued his owne, vnto the end hee loued them*: therefore did hee inſtitute this Sacrament, that therein he might communicate himſelfe to them. O wonderfull loue, ſtronger then the loue of *Ionathan* to *Dauid*! When *Ionathan* and *Dauid* were forced to part company becauſe of *Sauls* Tyranny, *Ionathan* gaue *Dauid* his garment, his girdle, and his armour: he had no better, and could giue no better, and ſo with many teares and mutuall imbracings departed from him: but our bleſſed Sauiour before hee remoued his corporall preſence from vs, gaue his life to redeeme our life from the death: hee ſent out bloudy ſweat abundantly, as the witneſſes of his burning loue towards vs, hee poured out an euerlaſting prayer to his father for vs, hee hath left behinde him in his laſt will, his peace

Iohn. 13. 1.

Stronger then the loue of *Ionathan* to *Dauid*. 1 *Sam.* 20.

Iohn. 17.

peace for our portion: hee hath giuen vs his Spirit for a comforter, his Word for a warner, and this Sacrament for a ſpirituall food, vntill his ſecond comming againe. No meruaile his ſpouſe in the Canticles, praiſed his loue to be far aboue the loue of women: for though in ſome of them the naturall ſtrength of affection be ſo great, that it makes them endure the painefull bearing and bringing vp of their children with the milke of their breaſt, yet what is that comparable to this? nothing indeede. Such a loue as here our Sauiour hath diſcouered toward vs, is not to be found againe in the world: for whereas mothers (ſaith *Chriſoſtome*) eyther commit their Children to Nurſes, or elſe bring them vp vpon the milke of their owne breaſts; Ieſus Chriſt feeds vs not with the milke of another, but with his owne fleſh and his owne bloud. Neceſsitie ſometime hath compelled the Mother to eate her owne Children, but wee neuer read that compaſsion hath moued the mother to giue her

Cant. 5. 9.

Chriſ. ſerm. de corpore Chriſti.

Or the loue of a mother to her Children.

her owne flesh to preserue her Children that they should not dye in famine. But our Lord Iesus is that kinde Pelican that sendeth out his owne bloud to nourish his young; and all this hath our Lord IESVS done, not grudgingly but willingly, prouoked hereunto by that feruent Loue hee bare to the glory of God his father, and to our saluation.

A proofe of Christs wonderful loue towards vs. *Luke.22.*

Which shall yet appeare more euidently out of his owne comfortable saying to his Disciples: *I haue greatly desired to eate this Passeouer with you*: O word full of consolation! sundry Passeouers had hee eaten before with them, but hee protesteth this was his desired Passeouer: See you not here his vnquenchable Loue? hee knew it was the last he was to eate vpon earth; hee knew hee was to drincke no more with them of the fruit of the Vine, till it was fulfilled in his Fathers Kingdome: hee knew that the same night they would betray him, and that after supper a bitter cuppe of Pasion was

abiding for him, yet his loue ouercame all these impediments and made him thinke long to eate of this Passeouer: and which is much more, before euer hee gaue himselfe to be crucified for vs vpon the Crosse, hee prouided this Sacrament as a meanes of the communication of himselfe vnto vs, thereby assuring vs that his subsequent pasion should not defraude vs, but rather afoord vnto vs and make ready for vs, that righteousnesse and life by Christ purchased on the Crosse, and communicated in his holy Table to them who are his. In the one hee was prepared and made ready as the onely foode of our soules to eternall life, in the other hee is applyed, communicated and giuen vnto vs; both of these necessarily behooued to be done for the worke of our Saluation. *Sicut enim ad potandum vinum venire nemo potest nisi botrus calcetur ante, & prematur: sic nos sanguinem Christi bibere non potuimus, nisi Christus prius fuisset calcatus & pressus.* It was a great loue which made our

Cyp. lib. 2. Epist. 3.

our Sauiour content that his bloud ſhould be ſhed out on the Croſſe, and ſo ſhould be made both a ranſome and a conuenient food for vs; for the Father ſent him, *quaſi ſaccum plenum miſericordia, in paſſione conſcindendum, vt effundatur quod in eo latet pretium noſtrum.* So is this alſo a new declaration of his loue, that before his body was broken and his bloud was ſhed, hee firſt ordained the meanes whereby it ſhould be communicated vnto vs.

Bernard in Epiph. ſer. 1

Theſe and many more ſpirituall meditations ſhould be vnto vs as the breathings of the mouth of God, to kindle in our ſoules, that little ſpark of the loue of God, which alas, for fault of entertainement is almoſt ouer-gone and extinguiſhed with the aſhes of our corruption: for ſeeing our Sauiour longed to eate with vs, ſhall not wee long to eate with him? hee greatly deſired to giue himſelfe to vs in this Table, and for vs on the Croſſe; and ſhall not wee earneſtly deſire to receiue him? hee knew it was the laſt he ſhould eate vpon

What a notable comfort we haue here, that this banquet begũ in earth, ſhall be fulfilled in heauen.

earth, and that after it, heauy ſufferings abode him: wee know that our banqueting here, is the banquet that ſhall be accompliſhed in heauen, it is begun here, it ſhall not end here. Comfortable
Luk. 22.16. is that word of our Sauiour, *it ſhall be fulfilled in my kingdome*; and will not we then ioyfully begin this banquet? ſhall
Ionah. 2.8. wee be ſo fooliſh as to wait vpon lying vanities, and forſake our owne mercies?
Iere. 2. 13. ſhall we turne our back vpon the fountaine of liuing waters, and digge to our ſelues Ciſterns that can hold no water? certainely our darkneſſe is groſſer then the darkneſſe of Egypt, and our hearts harder then the Adamant, except this burning loue of the Lord Ieſus rauiſh vpward our hearts after him. The
Can. 5.1. ſpouſe in the Canticles profeſſeth ſhe was ſicke of the loue of her glorious husband the Lord Ieſus, but alas wee are not touched with the like loue, wee
Cant. 1. feele not the ſmell of his ointments, & therefore with the reſt of the Virgins
1 *Kin.* 19.19 wee runne not after him. *Eliah* touched *Eliſha* with his mantle, and therewithal the

the Lord ioyned his inward calling, and ſodainely *Eliſha* left his plough of Oxen, and of a husbandman became a Prophet. Now the Lord cals vpon vs by his word and Sacrament, let vs alſo pray, that the Lord would ſhed abroad in our harts by his holy ſpirit, the ſenſe of that loue of God; then ſhall wee neglecting all things runne after the Lord, ſeeking onely to enioy him. *Rom. 5.*

The men of this world meruaile to behold the ſodaine change of life which is made in the children of God by his effectuall calling; they meruaile to ſee them running ſo feruently after Chriſt, ſeeking him by continuance in prayer, by hearing of his word, by participation of his Sacraments, and that with ſuch an inſatiable deſire, that in this life they can neuer be ſatisfied with hearing, reading, praying, and communicating: but if the Lord ſhould in like manner touch our hearts, and let them feele the power of an inward calling, then would they meruaile no more, farre leſſe diſdaine; yea, they would

World-lings who tarry from Chriſt, if they were touched with the ſenſe of this loue, would forſake all & follow him.

make haſt, and ioyne themſelues to the company of the godly: *and Saul alſo ſhould become amongſt the Prophets.* The woman who had liued before a licentious life, would now change it with *Mary Magdalene*: ſhee had beene a great ſinner in the Citie, but became an example of Repentance to all the ſinners in the Citie; ſhe doth proſtrate no more her bodie to her carnall Louers, but falleth downe at the feete of Chriſt, to craue his mercy; in ſtead of her wanton lookes, her eyes poure out teares, and her beautifull hayre, which before ſhee ſet out as a proclaimer of her luſt, now ſhee pulleth downe to wipe the feete of Chriſt. Thus all the former meanes of her ſin, ſhee maketh new witneſſes of her repentance. The man in like manner, who had ſate all his dayes with *Mathew* at the receipt of Cuſtome, that is, who had liued in the ſinfull trade of vnlawfull gaine, would now in like manner forſake it: but where the Lord by effectuall calling workes not in the heart an earneſt loue

1 *Sa.* 19. 13. Women would be changed like *Mary Magdalen. Luke.* 7.

And ſinfull men ſhould be changed like *Mathew* the Publican.

loue of God, no meruaile they lie ſtill in the graue of their ſinnes, and riſe not to walke after the Lord. Wee are therefore ſo much the more to vſe all the ordinary meanes which may kindle in vs that little ſparke of the loue of God, till it grow vp vnto a great flame, for the farther vnion and coniunction of our ſoules with Ieſus Chriſt: and this for our diſpoſition towards God.

As concerning our Chriſtian diſpoſition to our neighbour, it is vſuall to the ſpirit of God to compriſe it vnder loue. Our Sauiour ſaith, that loue is the Cogniſance of his Diſciples, and the Apoſtle calleth it *the band of perfection, and fulfilling of the Law*; and no meruaile, for loue ſpeaketh vvith the tongue of euery vertue. And the ſundry precepts wee are commanded to doe vnto our neighbour, are ſummarily comprehended vnder this one, *Loue one another*. As this Sacrament ſealeth vp the communion of the members with the head, ſo it ſeales vp the communion of the members among themſelues:

ſelues: for this bread whereof wee eate is of many graines of wheate made vp into one bread; and the wine is the iuyce of many berryes, collected and vnited into one, to teach vs that all the Communicants at this holy Table, how many ſoeuer they be, ought to agree together in one, like members of one body, as hauing one Father, one Faith, one Baptiſme, one Inheritance, as Brethren quickned all by one and the ſelfe-ſame ſpirit (which is not to be found againe in all the world, except in this excellent brother-hood:) as wee cannot be ioyned to the head without faith, ſo can wee not be knit to the members without loue. Stones and timber cannot make vp a building till they be ioyned, and ſundry peeces of mettall cannot be melted into one worke without fire; no more can Chriſtians be vnited in one myſticall body without loue, and therefore our Sauiour at the celebration of this Sacrament recommended Loue to his Diſciples, by a new Commandement, which

Without loue wee cannot be of the communion of Saints.

*Iohn.*13.34

which he ſo called, becauſe it ſhould neuer waxe old: yea, ſo much doth he account of it, that he will accept no ſeruice wee owe to himſelfe, without that dutie of loue we owe to our brethren. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leaue thy offering, goe thy way, and firſt be reconciled to thy brother, then come and offer thy gift.* Of this it is euident, that without loue to our brethren, we can doe no acceptable ſeruice to the Lord.

Of the effects by which our loue ſhould be tryed.

In this therefore let vs trie and examine our ſelues, what compaſsion we finde in our hearts toward our brethren; what willingneſſe to doe them the good wee can; what loue to beare one anothers burthen; what readineſſe to forgiue when we are offended; what humbleneſſe of minde to aske them forgiueneſſe againſt whom wee haue ſinned, practiſing theſe precepts: *while yee haue time doe good to all men*: and againe, *forbeare one another, forgiue one another, euen as God for Chriſts ſake forgaue*

Gal. 6. 10.

Epheſ. 4.

forgaue you. The Maieſtie of God (although firſt offended) did firſt ſeeke man to be reconciled with him; and ſhall man that hath offended thincke euill to ſeeke his brother to be reconciled with him? but alas are theſe fruits of godlineſſe now to be found amongſt men? if thou ſeeke them thou ſhalt finde them *as the Summer gatherings, or as the grapes of a Vintage cut downe*; though thy ſoule deſire to eate the fruit thereof, thou ſhalt not finde it: for the good man is periſhed out of the earth: ſuch as are Chriſtians by name, they liue like the Iewes and Samaritans, of whom it is written that they might not conuerſe together: to forbeare and forgiue one another, to them are precepts of an vncouth language, which they vnderſtand not. As a ſparkle of fire eaſily kindles a heape of powder, ſo a ſmall offence remoueth all their affections: they are not ſlow vnto wrath like the Lord, and far leſſe like him in readineſſe to forgiue.

Readineſſe to forgiue rare to be found.

Mich. 7.1.

Chriſtians liue now like Iewes and Samaritans of old.

As men (ſaith *Lactantius*) *are mortall,*

ſo

ſo their anger ſhould be mortall. Our Sauiour ſaith, the Sunne ſhould not goe downe vpon our wrath: the Apoſtle commands vs to be Children concerning anger and malitiouſneſſe, who as they doe not deepely conceiue it, ſo they doe not long retaine it, but are ſhortly familiar with them with whom they were a little before offended: but as it was doubted of *Sylla, Sylla ne prior an Sylla iracundia ſit extincta,* ſo is it out of all doubt that in many vipers of this age, anger dieth not till they dye themſelues.

As men are mortall ſo ſhould their anger be.

And as for doing of good to their neighbours and brethren, they liue in the world like monſters, or like thoſe Gyants, the ſonnes of *Anack:* they alone be the Lords of the earth, as if the world were made for them onely, or they at the leaſt were borne for themſelues. Churliſh like *Naball, ſhall I take* (ſayd hee) *my bread and my fleſh, and giue vnto Dauid?* all that they haue they account ſo to be theirs as if they had not receiued it, or were not the Lords

Readineſſe to doe good to others is as rare.

Profeſſors liue like the ſonnes of *Anack*: churliſh *Nabal*, or the rich glutton.

Lords ſtewards, bound to diſtribute to the neceſsities of his Saints; the rich gluttons, they vſe it as a morſell for their owne mouth: *now my ſoule thou haſt inough for many dayes*, let *Lazarus* fare as he may: they thinke with *Cain* they are no keepers of their brethren,
Zach.11.9. *that which dyeth let it dye.* Theſe and many moe are the common and ſeene corruptions of this age: wherein we are to examine our ſelues how farre the renewing grace of the Lord hath made vs to depart from them, and what holy loue wee haue put on: *For hee that*
1 Ioh.4.8. *loueth not knoweth not God, becauſe God is loue: and hee that loueth not his Brother whom hee hath ſeene, how can hee loue God whom hee hath not ſeene? hereby wee know that wee are tranſlated from death to life, becauſe wee loue the Brethren.* And thus much wee are content to haue touched of our diſpoſition toward our neighbour.

Now laſt of all concerning our diſpoſition in our ſelues, let vs be ſober, eſteeming baſely of our ſelues, highly of

of the Lords mercie, hungring and thirſting for his ſaluation: and in very deed the more wee ſhall conſider how God hath magnified his holy name by his meruailous mercies towards vs, the more ſhall wee be compelled to caſt downe our ſelues before him in all humilitie and ſubmiſsion of our ſpirits. When *Dauid* promiſed to *Mephiboſeth* that hee would ſhew him kindneſſe for *Ionathan* his fathers ſake, *Mephiboſeth* humbled himſelfe to the ground and ſaide, what is thy ſeruant that thou ſhouldeſt looke to ſuch a dog as I am? but here the Lord our God not onely promiſeth vnto vs kindneſſe for his Sonne Chriſt Ieſus ſake, but preſently performes it, and inueſteth vs againe with our Fathers inheritance, which we forfaited in *Adam*, and where wee were of our owne nature but dead dogs, vncleane creatures, dead in ſinne and treſpaſſes, now behold what loue the Father hath ſhewed vs; hee hath made vs pertakers of this heauenly vocation as to be his ſonnes and heires; and

2 *Sam.* 9.

Ephe. 2.
1 *Ioh.* 3. 1.

and ſhall wee not then in our very hearts be humbled before him, acknowledge our great vnworthineſſe and his excellent mercies? Let vs confeſſe with godly *Iacob*, I am not worthy (O Lord) of the leaſt of all thy mercies, and let euery one of vs ſay with the Centurion, I am not worthy Lord that thou ſhouldeſt enter within my roofe. Let vs with the woman of Canaan acknowledge our owne roome, if the Lord ſhould giue vs but the benefit of whelps and dogs, that is, ſhould ſuffer vs to goe vnder our maiſters Table, and eate of the crummes that fall from it, yet were it more then any way wee haue deſerued, and how then are wee bound to haue our hearts and our mouthes filled continually with the prayſes of our God, who hath beſtowed vpon vs his greateſt mercies, when wee were not worthy of the leaſt, and hath ſet vs downe as Sonnes and Daughters, and Heires at the Table of his Children, that were not worthy as dogs and whelps to creepe vnder it? haue

Like *Iacob* & the Centurion, the woman of Canaan & *Elizabeth*.

haue wee not cauſe to crie out vvith *Dauid*, *O Lord what is man that this manner of way thou art mindefull of him?* *Elizabeth* meruailed that *Mary* came to viſite her, and in the humilitie of her heart cryed out, *whence commeth this that the mother of my Lord ſhould come vnto mee?* but wee haue more cauſe to meruaile at the meruailous mercyes of the Lord, for vvhat are vve that the faireſt among the children of men ſhould be delighted with our loue? & our Lord ſhould come to viſit the baſe eſtate of his ſeruants, and communicate himſelfe, his light, his life, and his grace vnto vs? Let no man thinke that I haue multiplyed theſe places of Scripture vvithout a cauſe. The beginning of the diuiſion betweene vs and the Lord, flowed from the pride of our nature; & vnleſſe we humble our ſelues, and be content in our mindes to ſit lower then duſt and aſhes by reaſon of our ſinne, it is not poſsible wee can be vnited with the Lord: this is the counſell that in few words *Micah* giueth vnto vs: He

Pſal. 8.

Luke 1.

Our humiliation neceſſarily required for effecting our vnion with God.

Micah. 6. 8

He hath ſhewed thee O man what is good, and what the Lord requireth of thee; ſurely to doe iuſtly, and to loue mercie, & to humble thy ſelfe to walke with thy God. The Lord is indeed a moſt high God, yet hee is neereſt vnto them, and they goe ſooneſt vp vnto him who are leaſt in their owne eyes, and tremble at his words.

With this humiliation, wee ſhould haue alſo an hungring for the Lords ſaluation. *Luke.* 1. 37

And beſide this inward humiliation ariſing of the ſenſe of our owne vnworthineſſe, let vs come with a hunger and thirſt for the Lords righteouſneſſe and ſaluation: *For he will ſatisfie the hungry, but the full he ſendeth away emptie*: onely they that haue the ſpirituall appetite, hunger & thirſt, are meete to be communicants at this holy Table. As that oyle multiplyed by *Eliſha*, ceaſed not ſo long as the widdow had any veſſell wherein to receiue it: ſo ſhall neuer that oyle of grace decay, but be multiplyed and increaſed vnto all that with open and inlarged hearts are ready to receiue it. Thou therefore, who art more ready to faint for ſpirituall hunger

hunger then was *Ionathan*, come hether put out the hand of faith, eate of this hony and make thee full; and thou that art ſicke (with the Spouſe in the Canticles) for the loue of Ieſus come hether and the Lord will ſtay thee with the flagons of his wine. Art thou almoſt dead like that Egiptian the Seruant of an Amalekite, whom *Dauid* found in the field, take and eate of this bread, and thy Spirit ſhall returne againe vnto thee? But alas, where is this ſpirituall appetite to be found amongſt vs? the deadneſſe of our hart is lamentable, we ſee not our wants; we ſee not his beauties; wee ſmell not his oyntments; wee taſt little of his goodneſſe, and therefore we make not haſt to run after him. *Dauid* mourned ouer the dead body of *Abner*, but alas, (if wee could) wee haue much more cauſe to mourne ouer our dead ſoules. Oh that there were in vs that holy deſire which *Dauid* proteſteth to haue beene in him: *My ſoule fainteth for the ſaluation of God: As the Hart brayeth for*

For the Lord filleth the hungry & ſtrengthēs them who are ready to faint.

2 *Sam.* 3. 33

Pſal. 42.

the riuers of waters, and thirſtie ground deſireth raine, ſo my ſoule panteth after
Math.5. *the liuing God. Bleſſed are they who hunger and thirſt for righteouſneſſe, for they ſhall be ſatisfied.*

Theſe onely are the gueſts and banquetters that ſhall eate of the delicates which here hee hath prepared, and whoſe ſoule ſhall be delighted with his fatneſſe. Theſe ſhall goe from this Table, as *Moſes* came downe from Mount Sinai, & his countenance changed. They ſhall ariſe with *Eliah*, and walke on in the ſtrength of this bread all the whole daies of their pilgrimage. They ſhall goe on in their way with *Sampſon*, eating of the hony which they haue found. They ſhall depart from
Luke.18.4 this Table, as the two *Maries* did from the Sepulcher with great ioy. Theſe ſhall goe home to their owne houſes, iuſtified with the Publican, reioycing becauſe they haue found a treaſure, and
2 King.7. hath felt the ſweetneſſe of this Manna: they ſhall not be able to conceale this great ioy from Iſraell, but ſhall be forced

forced to tell euery *Nathaniel* whom they meete, *we haue found the Messiah*: and in all time to come their soules shall cleaue to the Lord without separation, more straightly then the men of Iudah and Ierusalem cleaued vnto *Dauid* their King. They shall say to the Lord, as *Elizeus* said to *Eliah*, *As the Lord liueth, and as thy soule liueth, I will not leaue thee*: and with *Peter*, *whither O Lord shall I goe from thee, seeing thou hast the words of eternall life?* The Lord worke this spirituall disposition in vs for Iesus Christs sake: to whom with the Father and the holy Spirit be all honour, praise, power, might and dominion ascribed both now and for euer.

Amen.

Iohn.1.

1 Cor.7.35

2 Sam. 5.

2 King.2.2

Iohn.6.68.

PRAYERS FOR PRIuate houſes and families.

Morning Prayer.



Moſt gratious God, and louing Father, we heartely thanke thee for all thy louing kindneſſes ſo abundantly ſhewed towards vs; for our Election, Creation, Redemption, mercifull Vocation, Iuſtification, Sanctification, continuall Preſeruation, and for that aſſured and moſt comfortable hope which thou haſt giuen vs of our Glorification in the world to come. We prayſe thy gratious goodneſſe for ſo mercifully preſeruing vs this preſent night, and deliuering vs from all dangers both of ſoule and body: for that thou haſt graunted vs ſo ſweete and comfortable reſt, and haſt now preſently brought vs to the beginning of this day. And as thou haſt ſafely preſerued vs vnto this preſent houre from all

all the dangers of this life: ſo wee beſeech thee to continue this thy fauour towards vs, this day, & the whole courſe of our life. Suffer vs not, by the vaine allurements of this world, to be drawne away vnto ſinne and wickedneſſe.

Aſsiſt vs with thy grace and holy ſpirit, that we ſpend not our time vainely, or idlely; but that wee may alwayes be diligently exerciſed in the duties of our calling, to the benefit of our brethren, and diſcharge of our owne conſciences. Grant that in all our conſultations, words and workes wee may euer haue thee preſent before our eyes. *Amen.*

Euening Prayer.

OMoſt gratious God, and louing Father, we heartely thanke thee for all thy louing kindnes ſo abundantly ſhewed toward vs: for our election, creation, redemption, merciful vocation, iuſtification, ſanctification, continuall preſeruation; and for that ſame aſſured and moſt comfortable hope, which thou haſt giuen vs of our glorification in the world to come. Wee doe praiſe thy gratious

goodneſſe for ſo mercifully preſeruing of vs this preſent day, and deliuering of vs from all perils and dangers both of ſoule and body, and giuing vs all things neceſſary for this preſent life: as health, food, apparell, and ſuch like. This gratious goodnes of thine, we beſeech thee ó Lord to continue towards vs for euer. And here wee offer vp vnto thee our ſoules and bodies, our liues and all that wee haue, in aſſurance that that cannot periſh which is committed vnto thee. Take vs into thine hands and keepe vs this night, that our bodies may ſleep, and our ſoules may watch for the comming of thy ſonne Chriſt, that ſo both our bodies and ſoules may be the more apt and the better able to ſerue thee in that eſtate and calling wherein thou haſt thought good to place vs. *Amen.*

A prayer to be ſaid at all times.

WE confeſſe and acknowledge O moſt mercifull Lord that wee are moſt miſerable and wretched ſinners,

as

as well by the originall corruption of our nature, as by the course of our euill and naughty life: we haue and do daily transgresse and breake thy most holie Lawes and Commaundements both in thought, word and deed. By the meanes of this sinne and corruption of ours we doe continually deserue most iust condemnation, and to be for euer cast out of thy presence. Yet such is thy goodnesse againe towards vs, that in mercy thou wouldst not suffer vs thus in our sinnes to perish, but hast sent thine owne deare sonne Iesus Christ to take vpon him whatsoeuer is due: to reconcile & make vs at one with thee againe. In him therfore, and through him wee come vnto thee, beseeching thee for his sake that we feeling the grieuousnesse of our sins, and groning vnder the burthen of them may feele the release and ease of them, in that we through thy holy spirit be assured and stedfastly doe beleeue that Christ hath borne the burthen of them euen for vs. Graunt O Lord that we being assured hereof in our consciences

may through thy holy ſpirit be renewed in the inner man, to hate, deteſt, and abhor ſin, and to ſtudy to liue according to thy bleſſed wil, during our whole life.

We do not onely pray for our ſelues, but alſo for all the whole Church eſpecially ſuch as be perſecuted for thy word: grant vnto them, that whether it be by death or life they may glorifie thy name to their liues ends. Be merciful to this Church of *England*, *Scotland* and *Ireland*, we beſeech thee good Lord, & preſerue euery part and member of the ſame, eſpecially thy Seruant *Iames* our moſt gratious King: grant him all ſuch gifts, as be needful for ſo high a calling, to the aduancement of thy glory, & the benefit of this Common-wealth: to the eſtabliſhing of a perfect gouernment of thy Church, to the rooting out of ſuperſtition, and to the gouerning of his ſubiects in peace and tranquilitie. Defend him O Lord, from al conſpiracies, treaſons, rebellions, and ſo work in the hearts of his Subiects, that knowing his authoritie doth come from thy heauenly

heauenly Maieſtie, they may with obedient hearts obey him, in thee and for thee. And here (O Lord) we proſtrate our ſelues, and yeeld vnto thy diuine Maieſtie, from the very bottome of our hearts, all poſsible prayſe and thankes for the wonderfull deliuerance of our moſt gratious King, the Queene, the Prince, & all the royall Branches, with the Nobilitie, Clergy, and Commons of this Realme, aſſembled together in Parliament, by Popiſh treachery appointed as Sheepe to the ſlaughter, and that in moſt barbarous and ſauage manner, no age yeelding example of the like crueltie: giue vs grace good Lord neuer to forget this thy great mercy towards vs. Preſerue the Counſell, and Magiſtrates of this Realme, that being inlightned by thy holy ſpirit, they may defend thy truth, ſuppreſſe wickednes, and maintaine equitie. Behold all thy Paſtours, bleſſe their labours, increaſe the number of them, place ouer euery church a painful watchman, remoue all idle Lubbers, and confound the power of

of Antichriſt, and turne the harts of the people that they may be obedient vnto thy truth. Behold all thoſe that be afflicted with any kinde of Croſſe, that they may profit by thy correction in newneſſe of life through Ieſus Chriſt our Lord: in whoſe name, for theſe mercies & whatſoeuer elſe thou knoweſt to be needfull for vs and for thy whole Church, wee pray vnto thee as hee himſelfe hath taught vs in his holy word, ſaying: *Our Father, &c.*

The Lord make his face to ſhine vpon vs and be mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and graunt vs his peace. The grace of our Lord Ieſus Chriſt, and the loue of God the Father, and the moſt comfortable fellowſhip of the holy Spirit, be with vs, preſerue and keepe vs this day, (or this night) and for euermore.

Amen.

THE



The TABLE of the first Booke.

Chap. 1. A Priuiledge of the Godly that say God is with them, none can be against them to hurt them. 1

Chap. 2. Gods fatherly compassion appeares in that hee handles vs most tenderly when wee are weakest. 9

Chap. 3. The cause moving the Lord to appeare to *Iacob* at this time. 11

Chap. 4. The first circumstance: the time of the wrestling. 21

Chap. 5. The second circumstance: the persons betweene whom the wrestling is. 27

Chap. 6. Consolations for the godly afflicted. 37

Chap. 7. Comfort for Christs souldiers. 42

Chap. 8. The third circumstance: the manner of the wrestling, corporall, spirituall, or mixt. 48

Chap. 9. How wee should behaue our selues in this tentation we are taught. 51

Chap. 10. Let vs euer leane to the word of God, how strange soeuer his work seeme vnto vs. 55

Chap. 11. And when hee saw that hee could not preuaile. 61

Chap. 12. And he said let me goe. 66

Chap. 13. What notable effect the felt presence of God bringeth with it. 70

Chap. 14. The presence or absence of God, is euer dispensed for the weale of his owne children. 74

Chap.

Chap. 15. How their inward exercises of conscience, workes in the godly a neerer adherence to the Lord. 79
Chap. 16. Prayers of the godly must be forcible and acceptable to God, seeing they come from his owne spirit. 86
Chap. 17. *Iacob* cannot end till God haue blessed him. 92
Chap. 18. Faith through death espies life. 94
Chap. 19. The godly in their prayers aboue all things seeke Gods fauour and blessing. 97
Chap. 20. Worldlings in their prayers dishonor God, and preiudges themselues. 99
Chap. 21. Faith obtaines euery thing that it craues. 103
Chap. 22. It is the curse of the wicked to pray & not preuaile, but not so with the godly. 110
Chap 23. The Lord by inward exercises of conscience makes his children strong to endure outward troubles which come frō men. 117
Chap. 24. It is a sinnefull curiositie to seeke to know that which God hath not taught vs. 120
Chap. 25. The Lord sometimes refuseth to giue that which his children seekes, that hee may giue them other things more fit for them. 125
Chap. 26. How *Iacob* shewes himselfe thankefull to God for the benefits receiued in two things. 129
Chap. 27. What sight of God wee shall haue in the heauens. 138
Chap. 28. The other thing wherein *Iacob* shews his thankfulnes is his obedience. 145

THE

The TABLE of the second Booke.

*Chap.*1. ALso wee know that all things worke for the best to them that loue God, euen to them who are called according to his purpose. 151

*Chap.*2. The Priuiledges of a Christian cannot be knowne of them who doe not possesse them. 158

*Chap.*3. Many working instruments of contrarie qualities and intentions in the world, yet agrees all in one end. 168

*Chap.*4. All Sathans stratagems worke for the best to the Godly. 174

*Chap.*5. How death also workes for the best to Christians. 180

*Chap.*6. How the plots & imaginations of men worke for the best to a Christian. 183

*Chap.*7. What is a Christians best. 191

*Chap.*8. The Christian is not at his best now: it is a working onely. 195

*Chap.*9. All things worke to the worst to the wicked. 201

*Chap.*10. How the Christian is made sure of his Election and Glorification. 206

*Chap.*11. What comfort we haue in this that our saluation is grounded on the Lords vnchangeable purpose. 210

*Chap.*12. Two callings, outward & inward. 214

Chap.

Chap. 13. Of the inward calling. 217
Chap. 14. In the inward calling the Lord begins at the illumination of the minde. 222
Chap. 15. The loue of God a sure token of an inward calling: and of the commendation of loue. 227
Chap. 16. The first triall of loue. 230
Chap. 17. The second triall of loue. 233
Chap. 18. The last triall of loue. 236

The TABLE of the third Booke.

Chap. 1. OF the feruent desire Christians haue to be vnited with Christ. How inexcusable they are who neglect this holy sacrament. The great danger in comming vnprepared. The parts of the precept; first, that wee trie: secondly, that we eate: the last handled first. 245.
Chap. 2. Ignorance the mother of all recusancie to communicate. The reasons of diuers refusals condemned. Better excuses reiected by Christ in the Gospell then these. They consent not to the Marriage of the Lambe, who refuse the smallest token of his loue. 254
Chap. 3. Three rules to be obserued in the right discerning the Lords body. First, that euery thing in this Sacrament be taken in his owne kinde. Who failes in this, and how. Secondly,

Secondly, that this Sacrament be vſed according to Chriſts inſtitution. How the Papiſts faile in this. Thirdly, that this Sacrament be vſed to the right ends, and thoſe ends ſet downe. The concluſion of the firſt part of the precept. 271

Chap. 4. The ſecond part of the precept commaunds triall before we communicate. The Lord will not that this table be a ſnare to vs as was *Abſalom* to *Ammon*. Banquetters at this table ſhould be holy perſons. 288

Chap. 5. Vnreuerent handling of holy things hath neuer beene left vnpuniſhed. The Lord will not ſhew his preſence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence. 291

Chap. 6. Not to put new wine into olde veſſels. Comfort for the tender conſcience caſt downe with the ſight of ſinne after triall: two ſorts of trials; the one of things perfect, the other of things vnperfect. Daily triall moſt neceſſary. 295

Chap. 7. What a laborious worke is enioyned a man when hee is commanded to try himſelfe. Two things neceſſary for this triall: Firſt, the Spirit of God: Secondly, the Word of God. Many try themſelues by wrong Rules and are ſo deceiued. 310

Chap.

Chap. 8. The points of preparation are two: firſt that wee lay aſide our old ſinnes: ſecondly that we put on the new Chriſtian diſpoſition, conſiſting in three things. Firſt, that towards God wee be holy minded. Secondly, that towards our neighbours we be louing. Thirdly, that wee be ſober and little in our owne eyes. The comfortable fruit ariſing to vs at this holy Table. 32

Prayers for priuate houſes and Families. 36

FINIS.





vo: firſt,
ondly,
ſpoſiti-
hat to-
econd-
e be lo-
d little
e fruite
325
362